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Journal

OF THE

PALI TEXT SOCIETY

1885.

EDITED BY

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PĀLI TEXT SOCIETY.

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(With power to add workers to their number.)

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 2500 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pâli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

** * * Subscriptions for 1886 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications *cannot in any case* be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pâli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)

REPORT

OF THE

PĀLI TEXT SOCIETY FOR 1885.

THE Pāli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the :

1. The Cha-kesa-dhātu-vaṃsa, edited by Prof. Minayeff.
2. The Sandesa-Kathā, edited by Professor Minayeff.
3. The Udāna, edited by Dr. Steinthal.
4. The Dhamma-Saṅgaṇi, edited by Dr. Müller.
5. The Aṅguttara (Nipātas 1-3), edited by Dr. Morris.

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet

been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Śataka, but Mr. Bendall was not able to get it ready in time for publication in this year's Journal.

The full list of work already accomplished is therefore :

- | | |
|---------------------------------------|-----------------------------|
| 1. Aṅguttara, Pt. I. | edited by Dr. Morris, 1882. |
| 2. Abhidhammatha-saṅgaha „ „ | Dr. Rhys Davids, 1884. |
| 3. Âyâraṅga Sutta „ „ | Prof. Jacobi, 1882. |
| 4. Kuddha-and Mûla-sikkhâ „ „ | Dr. E. Müller, 1883. |
| 5. Cariyâ-piṭaka „ „ | Dr. Morris, 1882. |
| 6. Tela-kaṭṭhâ-gâthâ „ „ | Gooneratne Mudaliar, 1884. |
| 7. Thera-gâthâ „ „ | Prof. Oldenberg, 1883. |
| 8. Therî-gâthâ „ „ | Prof. Pischel, 1883. |
| 9. Dâthâ-vaṇsa „ „ | Dr. Rhys Davids, 1884. |
| 10. Pañca-gati-dîpana „ „ | M. Léon Feer, 1884. |
| 11. Puggala-Paṇṇatti „ „ | Dr. Morris, 1883. |
| 12. Buddha-vaṇsa „ „ | Dr. Morris, 1882. |
| 13. Sagâtha-vagga of the Saṃyutta „ „ | M. Léon Feer, 1884. |
| 14. Sutta-nipâta (Pt. I. Text) „ „ | Prof. Fausböll, 1884. |
| 15. Cha-kesa-dhâtu-vaṃsa „ „ | Prof. Minayeff, 1885. |
| 16. Sandesa-kathâ „ „ | Prof. Minayeff, 1885. |
| 17. Udâna „ „ | Dr. Steinthal, 1885. |
| 18. Dhamma-saṅgaṇi „ „ | Dr. Müller, 1885. |
| 19. Aṅguttara (Nipâtas 1-3) „ „ | Dr. Morris, 1885. |

Next year we shall issue probably all, certainly most of the following :

- | | |
|-------------------------------|-----------------------------------|
| 1. Pajjamudhu | edited by E. R. Gooneratne, Esq. |
| 2. Anuruddha Śataka „ „ | Mr. Bendall. |
| 3. Vimâna-vatthu „ „ | E. R. Gooneratne, Esq. |
| 4. Peta-vatthu „ „ | Prof. Minayeff. |
| 5. { Dîgha Nikâya and „ „ | Prof. Rhys Davids and |
| 6. } Sumaṅgala Vilâsinî „ „ | Prof. Carpenter (Part 1 of each). |
| 7. Sutta Nipâta, Part II. „ „ | Prof. Fausböll. |

Dr. Steinthal of Berlin has undertaken to edit the Mahāvamsa, so that the works in progress including the above seven, are :

1. Dīgha Nikāya, to be edited by Prof. Rhys Davids and Prof. Estlin Carpenter.
2. Sumaṅgala Vilāsinī „ „ Prof. Rhys Davids and Prof. Estlin Carpenter.
3. Saṃyutta Nikāya, Part II. „ „ M. Léon Feer.
4. Aṅguttara Nikāya, Part II. „ „ Dr. Morris.
5. Peta-vatthu „ „ Prof. Minayeff.
6. Vimāna-vatthu „ „ E. R. Gooneratne, Mudaliyar.
7. Dhammapada „ „ Prof. Fausböll.
8. Sutta Nipāta, Part II. „ „ Prof. Fausböll.
9. Khuddaka Pāṭha „ „ Prof. Rhys Davids.
10. Iti-vuttaka „ „ Prof. Windisch.
11. Apadāna „ „ Dr. Grünwedel.
12. Niddesa „ „ Prof. Bloomfield.
13. Visuddhi Magga „ „ Prof. Lauman.
14. Mahāvamsa „ „ Dr. Steinthal.
15. Hatthavanagalla-vihāra-vamsa „ „ Prof. Rhys Davids.
16. Netti Pakaraṇa „ „ Prof. Rhys Davids.
17. Anuruddha Śataka „ „ Mr. Bendall.
18. Sāsana-vamsa „ „ Prof. Minayeff.
19. Saddhammopāyama „ „ Dr. Morris.
20. Bodhi-vamsa „ „ Prof. Rhys Davids
21. Pajjamudhu „ „ E. R. Gooneratne, Mudaliyar.

It will be seen that this list grows in spite of all the work we have already accomplished.

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how

we could have got on at all with our project. We gave last year a complete list of the MSS. we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâr, the following :

1. Visuddha Magga.
2. Nettippakaraṇa.
3. Bodhi-vaṃsa.
4. Dhammapada-Atthakathâ, presented by D. Ferguson, Esq., of the "Ceylon Observer."
5. Paṭisambhidâ.
6. Apadâna.
7. Dhamma-saṅgaṇi.
8. Sumaṅgala Vilâsinî.
9. Saṃyutta Nikâya.
10. Papañca-Sâdanî.
11. Peta-vatthu and Commentary.

The MSS. we especially want now are :

Netti-pakaraṇa.
 Niddesa (with Atthakathâ).
 Paṭisambhidâ (with Atthakathâ).
 Bodhi-vaṃsa.
 Lalâṭa-dhâtu-vaṃsa.
 Visuddhi-magga.
 Dhammapada Atthakathâ.
 Paramattha-dîpanî
 Madhurattha-vilâsinî.
 Attha-sâlinî.
 Sammoha-vinodanî.
 Iti-vuttaka Atthakathâ.
 Sâsana-vaṃsa.

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahâvastu is just ready for publication. The edition of the Divya Avadâna, by Prof.

Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue.

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. RHYS DAVIDS.

PÂLI MSS.
IN THE
BROWN UNIVERSITY LIBRARY

AT PROVIDENCE, R.I., U.S.

By HENRY C. WARREN.

These MSS. were given to the library by the Rev. Dr. J. N. Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works: "Elementary Handbook of the Shan Language," Rangoon, 1880; "Grammatical Sketch of the Kakhyen Language," published by the Royal Asiatic Society in July, 1880; "A Shan and English Dictionary," Rangoon, 1881; and he has recently completed the translation of the Bible into the Shan language.

Unless otherwise stated, the MSS. of the following list are on palm-leaves and in Burmese writing. Nos. 6, 7, 12 and 22 were given by Dr. Cushing in 1874; the others in 1881.

VINAYA-PĪṬAKA.

1. *Sutta-Vibhaṅga*. First Part. 153 leaves (ka-ḍo); 11 lines a page. Sakkarâj 1237.

2. *Sutta-Vibhaṅga*. Second Part. The Bhikkhunî-Vibhaṅga is not given. 106 leaves (ḍau-phe); 11 lines. Sakkarâj 1237.

3. *Mahāvagga*. 225 leaves (ka-dho) ; 10 lines. Sakkarāj 1237.

4. *Cūlavagga*. 226 leaves (dhi-a, but nu is omitted in the numbering, though the text is without break) ; 10 lines. Sakkarāj 1238.

5. *Parivārapāṭha*. 158 leaves (ka-ḍhā) ; 10 lines. Sakkarāj 1237.

6. Contains two works :

a. *Parivārapāṭha*. 151 leaves (ka-ḍe) ; 9 lines. Sakkarāj 1213.

b. Some mixed Pāli and Burmese, apparently on the dhūtaṅgas. 34 leaves (ḍai-tu) ; 9 lines. Sakkarāj 1225.

7. *Kammaṛāca*. Chapters I. and IV. 10 copper plates (ṇa-ṇau) ; 6 lines. Square Pāli writing.

SUTTA-PĪṬAKA-COMMENTARIES.

8. First part of the *Sumaṅgalavilāsinī*, comprising the commentary on the Sīlakkhandha of the Dīghanikāya. 145 leaves (ka-ḍa) ; 10 lines. Sakkarāj 1231.

9. Second part of the *Sumaṅgalavilāsinī*, being the commentary on the Mahāvagga of the Dīghanikāya. 182 leaves (ka-tā) ; 10 lines. Sakkarāj 1231.

10. Third part of the *Sumaṅgalavilāsinī*, or commentary on the Pātikavagga of the Dīghanikāya. 129 leaves (ka-ṭau, but ṭau is for ṭo) ; 9 lines. No date.

ABHIDHAMMA-PĪṬAKA.

11. *Dhammasaṅgaṇī*. 154 leaves (ka-ḍau) ; 9 lines. Sakkarāj 1242.

12. Another copy of the *Dhammasaṅgaṇī*. 188 leaves (ka-to, but leaf ṇa is missing) ; 8 lines. [Sakkarāj] 1203.

13. *Vibhaṅga*. 229 leaves (ka-nā, but two leaves are marked khai) ; 9 lines. No date.

14. *Kathāvatthu*. 220 leaves (jhi-rū) ; 9 lines. Sakkarāj 1242.

15. *Pugga'apaññatti*. 46 leaves (ṇu-jhā) ; 9 lines.

16. *Dhātukathā*. 52 leaves (ka-nî) ; 9 lines.

17. *Yamaka* to the end of the *Dhammayamaka*. 299 leaves (ka-māḥ, but one leaf answers for both jaṃ and jāḥ) ; 9 lines. Sakkarāj 1211.

18. *Dukapaṭṭhāna*. 204 leaves (ka-da, but there is no leaf jho) ; 10 lines. Sakkarāj 1209.

19. *Tikkapaṭṭhāna*. 390 leaves (ka-aû. One leaf has the double mark jau and jaṃ. But aû is not the last leaf. After aû we have another leaf, unnumbered, on which the work comes to an end. Furthermore, there is a leaf lost between this leaf and leaf aû) ; 9 lines. Sakkarāj 122-. No digit is given.

20. A fragment of the *Tikkapaṭṭhāna*. 291 leaves (ḍa-ghyi) ; 8 lines. Sakkarāj 1172. The leaves measure $21\frac{3}{4} \times 2\frac{1}{2}$ inches, while the leaves of the other palm-leaf MSS. of this collection are only from $18-19\frac{1}{2}$ inches, being all of them (as far as the dating shows) more modern. Their width is also commonly less. Dr. Cushing says that the part of this MS. which is missing was stolen from the kyoung or monastery where it was kept. Our fragment properly begins with leaf ḍā, but in the midst of a word. Hence the *raison d'être* for leaf ḍa, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand. And yet though leaf ḍa is headed with *Namo*, etc., the text begins abruptly, that is, not at the head of a section or subsection. But on the sixth line we come to such a division. It says (I copy the blunders also) ; pañāvâyassapaccaniyâ-nulomanīṭhitam || || kusalattikamñīṭhitam. Leaf ghyi is also not a part of our fragment. The MS. comes to an end on ghyā ; but the date is on ghyi.

21. *Tikkapaṭṭhāna* from beginning to pañhāvârassa anulomagananā nīṭhitā. 90 leaves (ka-jû) ; 9 lines. This MS. was written at the order of Dr. Cushing to complete MS. 20. But if we compare these two MSS. with No. 19, we shall find that our present MS. goes only to leaf chī of MS. 19, while 20 begins at leaf ṭī. One or two other MSS. also of this collection are copies made at the order of Dr. Cushing ; probably No. 11, and perhaps Nos. 13-15.

GRAMMAR.

22. *Kaccâyana's Grammar*. 95 leaves. This is one of the MSS. from which the late Rev. Dr. Francis Mason, a Baptist missionary, compiled his published Pāli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Mukau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pālie de Kaccâyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with Namō, etc. Apparently only the five parts composed of leaves ge—chû originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five; but they serve to piece out the text.

Leaves ka-kai. This part contains all the aphorisms, but not their expositions. 8 lines. Sakkarâj 121—. No digit is given.

Leaves kau-khâ contain the Sandhikappa. 9 lines. Sakkarâj.

Leaves khe-gha contains the Nâmakappa. 8 lines. Sakkarâj 1194.

Leaves gi-gaṃ, the Kâarakakappa. 8 lines. Sakraj 1194.

Leaves ge-ghâ the Samâsakappa. 8 lines. Sakkarâj 1183.

Leaves ghi-ghâḥ the Taddhitakappa. 8 lines. [Sakkarâj] 1183 in margin.

Leaves ña-ñau the Âkhyâtakappa. 8 lines. [Sakkarâj] 1183.

Leaves ñaṃ-cai the Kibbidhânakappa. 8 lines. [Sakkarâj] 1183.

Leaves co-chû the Uṇâdikappa. 8 lines. [Sakkarâj] 1183.

Leaves chû-chaṃ are written in Burmese. 9 lines. No date.

THE

CHA-KESA-DHĀTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St. Petersburg.

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M¹ is a collection of short historical works in Pāli, and has the following colophon :—

kesadhātuvamso gandho sabbajanapasādako |
 yo mayā likhito tena paññavā homi 'nāgate ||
 saddhāḍhanam sīladhanam hirī-otappiya(m) dhanam |
 satidhanañ ca cāgo ca paññā me sattamaṃ dhanam ||
 imehi sattadhañchi saṃpanno ca bhavām' ahaṃ |
 icchitabbaṃ phalaṃ mayhaṃ ijjhatu punṇo candimā ||
 ratanaṃ devayāmānaṃ bhonto tesam karom' ahaṃ |
 sahaṣṣānaṃ hi taṃ gehaṃ indrabrahmāhi pūjitaṃ ||

Our text occupies seven leaves, thāh—dū.

M² is another copy, said to be made from an old copy, of the same collection; but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke.

Both MSS. are in Burmese writing.

Namo tassa bhagavato arahato sammâsambuddhassa.

Buddhañ ca dhammañ ca gaṇaṃ namitvā,¹
 aggaṃ visuddhaṃ janapuññakhettaṃ |
 chakesadhâtûnaṃ ca thûpavaṃsaṃ
 vakkhâṃ' ahaṃ sâsanavaḍḍhanâya ||

Ekasmiṃ kira samaye amhâkaṃ Bhagavâ Râjagahe viharati Veḷuvane Kalandakanivâpe. Tatrâpi kho bhagavâ catunnaṃ parisânaṃ dhammaṃ desesi âdikalyâṇaṃ majjhe kalyâṇaṃ pariyosânakalyâṇaṃ satthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasâgaro Ñânapaṇḍito Revato 'ti cha khiṇâsavâ ekacchandâ² hutvâ yena bhagavâ ten' upasaṃkamimsu,³ upasaṃkamitvâ bhagavantaṃ abhivâdetvâ ekamantaṃ nisîdîmsu. ekamantaṃ nisinnâ kho te khiṇâsavâ bhikkhû bhagavantaṃ etad avocaṃ. na hi bhante bhagavatâ⁴ samattiṃ sapâramiyo pûrentena ekadesasattahitatthaṃ pûritâ atha kho sabbasattahitatthaṃ kattukâmena pûritâ. ye keci bhante sattâ âsannaṭṭhâ tesam tava dassanena ubhayattha siddhâ ye c' aññe sattâ dûraṭṭhâ honti tesam atthâya bhagavato sârîrapaṭibaddhaṃ pûjanîyavatthum ṭhapetabbaṃ. mahâsamuddassa pana bhante avidûre ekasmiṃ paccantadesa bahujaṇâ vasanti tesam anukampâya pûjanîyaṃ dâtum vaṭṭati. atha kho bhagavâ tesam vacanaṃ sutvâ mahâkaruṇâya samussâhitacitto hutvâ janapadavâsînaṃ hitakaraṇatthaṃ dakkhiṇena hatthena sîsaṃ parâmasi sîsaṃ parâmasitvâ hemavaṇṇaraṃsîhi⁵ vijotamânâ cha kesâ bhagavato hatthe

¹ M². namitvâna.

³ M¹. °misuṃ; M². °misu.

⁵ M¹. soma°.

² M². °nnâ.

⁴ M². °vâ.

laggiṃsu. atha kho bhagavā tesam channam arahantānam adāsi. te pi kho tuṭṭhamānahaṭṭhā attano sirasā 'va sampatīcchiṃsu. tadā āyasmā Ānando bhagavantam pucchi kiṃ bhante tasmim janapade sattānam antarāyo bhagavato dhātuyo nissāya bhavissatīti.

na passāmi Ānanda tasmim janapade sattānam parihāṇim vuddhim eva passāmīti āha mama parinibbānato hi Ānanda pañca vassasahassāni mama sāsanaṃ paṭiṭṭhitam bhavissati ime cha kesadhātuyo pañcasatādhikadvisahassavassāni rakkhitā ¹ bhavissanti tato param mahāpūjāsakkāro bhavissati ekekaṃ cetiyaṃ mahāsattabandhiyaṃ ² bhavissatīti byākāsi.

tato āyasmā Anuruddho bhagavantam vanditvā padakkhiṇam katvā pakkāmi. te pi khiṇāsavā kese labhitvā bhagavantam vanditvā Anuruddhena saddhim pakkamiṃsu. pakkamitvā pana ākāse abbhuggantvā tasmim yeva paccantadeso taritvā tatth' ekarattim vasitvā suriyuggamanavelāya sarīrapaṭijagganam katvā tato gāmaṃ piṇḍāya pavisitvā yathā laddham āharaṃ yeva paribhuñjiṃsu. tato sabbe pi khiṇāsavā dakkhiṇadisābhāgena gantvā sākhaṇkuravanasamchannam aruṇasadisavanṇam ramaṇīyabhūmibhāgaṃ disvā tuṭṭhacittā hutvā imasmim thāne phāsukaṃ imasmim ekaṃ kesadhātuṃ nidahituṃ vaṭṭatīti atha kho etad ahosi katham āvuso idha dhātudāyako ³ laddho amhehīti. tadā Anuruddho añjalim paggaḥetvā adhiṭṭhānam karonto imaṃ gātham āha.

pāṇam dhanam ca ⁴ sakam puttadāraṃ
pubbe tayā ⁵ dinnam anapparūpaṃ |
ten' eva laddham yadi bodhiṇānam
pātetv ⁶ ajj' imasmim su upaṭṭhakāyo ⁷ oti ||

taṃ khaṇaṃ ñeva Sakkassa paṇḍukambalasilāsanam uṇhākāraṃ dassesi. Sakko devarājā āvajjetvā taṃ kāraṇam űatvā lābhā vata me suladdhā vata me yo 'haṃ evaṃ mahānubhāvāya dāyakavirahitāya jinavarakesadhātuyā dāyakabhāvo

¹ M¹. dukkhitā.

³ M¹. pāsako.

⁵ M¹. tassū . . . °ppa°; M². °mpa.

⁷ M¹. °tthā ko 'ti.

² M². °ddhiyaṃ.

⁴ M¹. vā.

⁶ M². yotajji°.

bhaveyyan 'ti cintetvâ devalokato otaritvâ nesam channam arahantânam purato pâturahosi. atha kho Anuruddho imam gâtham âha.

accheraṃ vata lokasmiṃ saḥassakkho sujampati |
pavivittaṃ imaṃ thānaṃ ānubhāvena dhātuyā 'ti ||

atha thero taṃ disvâ devarāja tvaṃ mahiddhiko varapañ-
ñassa dhātuyâ dāyako hohīti âha.

taṃ sutvâ Sakko sādhu bhante 'ti vatvâ Anuruddha-
therassa hatthato ekaṃ dhātuṃ gahetvâ attano sirasmiṃ
ṭhapetvâ udaggacitto hutvâ iddhiyâ âvâtaṃ mâpetvâ tattha
asītisāvakanāṃ rūpaṃ buddhamātuyâ rūpaṃ buddhapituno
rūpaṃ anupamassa dasabalassa rūpañ ca suvaṇṇamayam
ṭhapetvâ majjhe satta sattaratanarâsī katvâ samantato
suvaṇṇajâlaṃ parikkhipitvâ setacchattaṃ ussâpetvâ tassa
hetṭhâ nânâratanasamujjalaṃ pallaṅkaṃ mâpetvâ dasabalassa
dhātuṃ sīsato oropayitvâ Sakkabhiṅkârodakena¹ nhâpetvâ
bhante bhagavâ imasmiṃ thâne sakalajanahitattaṃ pañca-
vassasahassapamāṇaṃ tiṭṭhâ 'ti vatvâ ṭhapesi. taṃ khanañ
ñeva catunahutâdhikadvesata—saḥassayojanapamāṇâ ayam
mahâpathavî udakapariyantaṃ² katvâ saṃkampi. Sineru
pabbatarāja onami mahâsamuddo saṃkhubbhi. dasasahassa-
cakkavâlâdevatâ tuṭṭhacittâ hutvâ nânâmaṅgalabhaṇḍāni
gahetvâ satthuno rūpaṃ pūjayimsu. atha Sakko dhātuyo
upari cetiyaṃ cakkavattimaṇisannibhaṃ maṇipadīpaṃ pūjetvâ
maṇimayaṃ cetiyaṃ akâsi. tathâ maṇicetiyâ bahi kanaka-
mayaṃ cetiyaṃ kâretvâ anâgate antarâyâbhâvatthaṃ cakkāni
parikkhipitvâ cetiyaṃ bandhesi. Âyasmâ Anuruddho taṃ
dhātuṃ attano ânîtabhâvappakâsanatthaṃ attano paṭimârū-
paṃ,³ uttaradisâbhimukhaṃ kâretvâ ṭhapesi Sakko devarāja
pi ekaṃ suvaṇṇaguhaṃ kâretvâ dhātupûjaṃ akâsi. cetiyâ-
vidûre ekaṃ nidhiṃ⁴ ṭhapesi taṃ ekaṃ devaputtaṃ rakkhâ-
pesi sabbe cha arahantâ saṃjâtapîtipâmojjâ hutvâ cetiyaṃ
pañcapaṭiṭṭhitena vanditvâ nisîdimsu. tasmīṃ khane Sakko
adhiṭṭhānaṃ karonto imaṃ gâtham âha.

¹ M². sakkabhiṅgâro°.

³ M¹. °nurûpaṃ.

² M¹. udakaṃ.

⁴ M². nimi.

ciram ev' idha tiṭṭhatu thûpavaram
yadī tvaṃ munino sirato 'va bhavam |
janakāyam imam paṭipātu sadā
tava tejavarena jina ¹ ojago ||

iti vatvā tuṭṭhacitto hutvā cetiyaṃ padakkkhiṇaṃ katvā
pañcapaṭiṭṭhiteṇa vanditvā pakkāmi.

Sakkathûpavaṃso niṭṭhito.

tassāvidûre dakkhiṇadisābhāge tigāvutantaraṃ maggaṃ
gantvā sabbe² cha khiṇāsavā nānāvidhavālukarāsiparikiṇṇaṃ
paramaramaṇīyaṃ kelāsapabbatasannibhaṃ rukkhatiṇapāsā-
nasakkharakaṭhalarahitaṃ katasudhākammam iv' aṅgaṇaṃ
sakalajanaramaṇīyaṃ³ ekaṃ thānaṃ disvā cintayimṣu
sappāyaṃ idaṃ kho āvuso thānaṃ imasmiṃ ekaṃ kesadhā-
tuṃ amhehi ṭhapetabban 'ti atha kho āyasmā Sobhito imassa
dhātussa dāyakapariyesane mama bhāro 'ti vatvā ekaṃsaṃ
uttarāsaṅgaṃ karitvā jānumaṇḍalaṃ pathaviyaṃ nidhāya
aṇjaliṃ paggayha jinadhātuvaraṃ vanditvā patthanaṃ
karonto imaṃ gātham āha.

dāyako paṭipātv⁴ ajja tejasā tava nāyaka |
sabbasattahitatthāya idha ṭhassati ce dīpaṃ⁵ ||

ice evaṃ paramanipaccakāraṃ katvā patthanaṃ karontassa
eva valāhakagabbhato Pajjunno nāma devaputto mahantehi
parivārehi parivuto nānāvidhaṃ paramadassanīyataraṃ alaṃ-
kāraṃ alaṃkāritvā sukavimānato oruyaṃ tassa purato pātura-
hosi. atha kho āyasmā Sobhito taṃ disvā upāsaka tvaṃ ulārā-
nubhāvo aṅgirasassa apaṭimassa bhagavato dhātudāyako hohīti
āha. Pajjunno mahārājā pi taṃ⁶ vacanaṃ sutvā sādhu
bhante aham eva tassa dāyako bhavēyyaṃ 'ti vatvā tena hi
tvaṃ upāsaka thûpassa bandhanaṭṭhānaṃ vicārehīti⁷ āha.
tasmiṃ khaṇe Pajjunno mahārājā iddhiyā ekaṃ āvātaṃ

¹ M¹. jāna.

⁴ M². paṭidāt' ajja.

⁶ M². pīti°.

² M¹. om.

³ M¹. °jala°.

⁵ M¹. iddhaṃ . . . ce varaṃ.

⁷ M¹. vidharāhīti.

karitvâ tattha dhâtugabbham mâpetvâ tasmim sattaratana-mayam âsanam paññâpetvâ vuttappakâram asîtimahâsâva-kânam bimbam buddhabimbam buddhamâtâpitûnam bimbañ ca suvañnamayam paṭisaṃkharitvâ âsanamajjhe sattaratana-mayam dhâtucan̄koṭakam ṭhapetvâ tam jinadhâtuvaram chabban̄naramsîhi vijotamânam dibbagandhodakena nhâpetvâ idh' eva bhante tiṭṭhatu sakalajanahitâyâ 'ti vatvâ channam arahantânam rucim gahotvâ tasmim yeva can̄koṭake ṭhapesi. tasmim khaṇe heṭṭhâvuttappakârâni pathavîkampanâdîni acchariyâni ahesum. atha kho Pajjunno mahârâjâ dhâtuvaram samjâtapemo hutvâ imam gâtham âha.

evam mahânubhâvassa asamassa mahesino |
dhâtuyâ dâyakasmi aho me puññasamcayo ||

evam vatvâ bhagavato kesadhâtuṃ pañcapatitṭhiteṇa vanditvâ attano kâyârûlhapârupanam¹ omuñcitvâ² dullabham vata dassanan 'ti vatvâ dhâtupûjam akâsi. sabbe pi devâ attano attano anurûpapûjam kariṃsu. tato Pajjunno mahârâjâ nânâratanamissakâhi itṭhakâhi cetiyam bandhâpesi. cetiyanganam pi sodhâpetvâ tassa samantato pâkâram parikkhipitvâ tassâvidûre ekam pokkharan̄im mâpetvâ catûsu disâsu nidhim nidahitvâ dhâtupûjam akâsi. sabbe pi khiṇâsavâ idam cetiyam anâgate satabyâmam bhavissati dhammârâjâ pi idh' eva bhavissatîti byâkarim̄su. tam pana cetiyam samantato kîli. vîthikâdînam³ thûpassa vicâritattâ⁴ pacchâ sobhaṇḍâyacetiyam⁵ 'ti pâkaṭam.

Pajjunnathûpavamso niṭṭhito.

atha kho sabbe pi khiṇâsavâ tato nivattitvâ samuddatîre samantato asokarukkhasamchannam ekam ṭhanam atthi pacchimadisâbhâge ca 'ssa kandaraparikkhittam ahosi. tam disvâ sabbe pi khiṇâsavâ cintayim̄su. katham panâvuso imasmim padese amhehi pariyesitabbam dhâtupaṭṭhakatthâyâ⁶ 'ti.

¹ M¹. °pâyopanam.

³ M². vidhikânam.

⁵ M¹. suṇḍâya°.

² M¹. orûhitvâ.

⁴ M². °tthâ.

⁶ M². °pâsakatthâyâ 'ti.

atha kho âyasmâ Padumuttaro tesam pañcannam khiṇâsa-
vânam etad avoca aham eva dhâtudâyakam pariyeseyyan 'ti
vatvâ buddhagunapaṭisamyuttâya gâthâya adhiṭṭhânam
karonto imam gâtham âha.

sa ce tvam sabbalokagga janogham târitum idha |
tapassî tava ¹ tejena patthanam me samijjhatu ² |
ajja thûpassa dâyakam labheyyam jinasiraja ||

icc evam patthanam karontassa samuddarakkhikâ Maṇi-
mekhalâ nâma devadhîâ buddhânubhâvena dissamânâ ³ viya
sabbâbharañchi alamkaritvâ mahantehi parivârehi parivutâ
samuddato paññâyamânarûpâ pâturahosi. atha kho therâ
evam âhaṃsu. kappati upâsike dhâtuyâ thûpam kâretum
sa ce sakkhissasi tvam eva asamassa purisusabhassa dhātu-
dâyakâ hohîti. ath' assâ etad ahosi. aham mâtugâmatta-
bhâve ṭhitamhi ⁴ thûpavicâraṇe katam ⁵ pariceyanam kathâ-
ham bhante kareyyan 'ti âha. sace upâsike imesam
paccantadesavâsinam bhatim dâtum sakkhissasi khippam
eva ete cetiyam karissantîti âha. sâ sâdhû 'ti paṭisunivâ
aññâtakavesena gantvâ tesu bhatim datvâ ⁶ cetiyam pati-
samkhârâpesi. te manussâ tasmiṃ ṭhâne dhâtugabbham
asîtihattham gambhîram karimṃsu. atha kho sâ devadhîâ
iddhiyâ ânîtaratanam samantato râsim katvâ girivepulato ⁷
cakkavattino maṇiratanasadisam padipam viya jalamânam
ekaratanagharam ⁸ maṇidhâtugabbhassa majjhe ṭhapesi.
tass' upari dhâtukaraṇḍakam mâpetvâ ṭhapesi. saha ṭhapa-
nen' eva mahâpathavî kampi akâlavijjulatâ ramaṇiyam
vassam vassi. sabbe devatâ sâdhukâram udaṃsu. tato
Maṇimekhalâ bhagavato dhâtuyâ mahâsukkâram katvâ
cetiyam bandhâpesi. bandhitvâ ca pana cetiye niṭṭhite
adhiṭṭhânam karonto imam gâtham âha.

pañca vassasahassâni jinagabbho patitṭhatu |
tejena tav ime sattâ jânantu amatam padan 'ti ||

¹ M¹. dhâpayi taga.

³ M². cāriyamānā.

⁶ M². katvā.

² M². samajjhatu.

⁴ M¹. adds: va.

⁷ M¹. vemū°.

⁵ M². °no katam; M¹. °tham.

⁸ M¹. °ghanam.

evam vatvā devadhitā pasannā¹ Maṇimekhalā |
 ṭhāpetvā kesathūp' assa² ussāpesi samantato. ||
 sâ tadâ arahantānaṃ pāde natvāna devatā |
 pahatṭhacittā pakkāmi pavitṭhā³ sakabhavanan 'ti ||

Maṇimekhalāya thūpavaṃso niṭṭhito.

tato uttarāya disāya sabbe arahantā gantvā sâkhāpalla-
 valaṃkate sitacchāye ekasmiṃ nigrodharukkhe adhivatthā
 devatā te āgacchante disvā kiṃ bhante idha āgacchathā 'ti
 pucchitvā tato tehi āvuso imaṃ thānaṃ sappāyaṃ imasmiṃ
 thāne ekaṃ jinavarakesadhātutṭhapanattham āgatamlhā 'ti
 vutte sādhu bhante ahaṃ pi tumhehi saddhiṃ anumodanaṃ
 kareyyan 'ti āha.

atha kho āyasmā Guṇasāgaro dhātūpatṭhakapariyesane
 mam' eva bhāro 'ti dhātūpatṭhakatthāya añjaliṃ paggahevā
 adhiṭṭhānaṃ karonto imaṃ gātham āha.

dāyako sulabho hotu sa ce tvaṃ munibuddhajaṃ |
 hitāya sabbasattassa ṭhassati satatam idha ||

evam vatvā taṃ dhātum namassamāno 'va nisīdi. tasmīṃ
 khane jinadhātuyā ānubhāvena therādhiṭṭhānabalena ca
 satthu ādīnaṃ ānubhāvena ca patṭhavātena ānītā viññā-
 tasāsanavāṇijaparipuṇṇā⁴ ekā nāvā tasmīṃ yeva padese
 anupattā ahoṣi. atha kho vāṇijā bhikkhusaṃghaṃ disvā
 mayam samuddacarā dullabhaṃ channaṃ khiṇāsavānaṃ
 santikaṃ upagantvā saṃghassa dassanan 'ti cintetvā nāvikaṃ
 āroccum. nāviko pi taṃ sutvā saṃghe pasannamāneso saha
 vāṇijehi mahānāvāya oruyha khuddakanāvaṃ abhirūhitvā⁵
 tesam channaṃ khiṇāsavānaṃ santikaṃ upagantvā saṃghaṃ
 vanditvā kiṃ idha ayyānaṃ kiccaṃ atthīti pucchi.

mayan taṃ kho upāsaka ekaṃ satthu sarīrajaṃ |
 dhātum lokahitatthāya ṭhapanattham idhāgatā 'ti ||

¹ M². sampannā.

³ M². pavitṭham.

⁶ M². yhitvā.

² M¹. kesadhūpassa ; M². °dhātum assa.

⁴ M². °ṇṇako.

taṃ sutvā nāviko tuṭṭhamānaso te vāṇije āmantetvā lābhā
vata bho suladdhaṃ vata bho amhehi ye¹ mayaṃ evaṃ
mahiddhikaṃ janahitāvahaṃ satthu sarīradhātum paṣṣāma
'ti. mahāsamuddasmiṃ bho cirakālaṃ saṃcarantānaṃ
īdisaṃ lābhaṃ na laddhapubbaṃ 'ti. tumhe hi mama sahāyā
bhavatha ahaṃ eva thūpaṃ kareyyaṃ 'ti āha. te pi kho vāṇijā
sādhū 'ti saṃpaṭicchimsu. rukkhadevatā pi manussavesaṃ
katvā ahaṃ pi tumhākaṃ sahāyo bhaveyyaṃ 'ti āha. te sabbe
pi therānaṃ santikaṃ upasaṃkamitvā yathānurūpaṃ dānaṃ
datvā there vanditvā nisīdīmsu. atha kho nāviko ahaṃ
eva bhante dhātuthūpakāraṇe ussukkaṃ kareyyaṃ 'ti yāci.
therā pi sādhu upāsaka karohīti āhaṃsu. nāviko purise
āṇāpetvā bahudhanaṃ vissajjetvā dhātugabbhaṃ karitvā
tasmiṃ gabbhe sattaratanāni pūretvā gabbhassa majjhe
buddhārahaṃ āsanaṃ paññāpetvā guṇasāgaratherassa
hatthato taṃ dhātum gahetvā ṭhapesi. saba ṭhapanen'
eva sabbāni acchariyāni pāturaheṣu. atha kho nāviko
pahaṭṭhacitto imaṃ gātham āha.

lokacariyabhūtassa asaṃsa mahesino |

dhātuyā dāyako asmi lābhā me vata mārisā² 'ti ||

evaṃ vatvā taṃ cetiyaṃ pañcapatitṭhitena vanditvā nānā-
vidhaṃ dhajapatākaṃ ussāpetvā cetiyaṃ padakkhiṇaṃ katvā
arahantānaṃ pāde vanditvā vāṇijehi parivuto nāvaṃ ārūhitvā
attano nagaraṃ yāsi.³ rukkhadevatā cetiyaṃ tussitvā yāv'
ajjakālā pi dīghāyukā hutvā taṃ cetiyaṃ rakkhati.

Addhikanāvikathūpavaṃso nitṭhito.

tato pācinadisābhāgena gaṅgātīre ekaṃ ramaṇīyaṃ ṭhānaṃ
atthi. sabbe khīṇāsavā tattha gantvā idaṃ kho āvuso
ṭhānaṃ chāyudakasampannaṃ imasmiṃ ṭhāne ekaṃ dhātum
ṭhapetum vaṭṭatīti. atha kho Nānapaṇḍitathero dāyakavici-
nane mama bhāro 'ti vatvā ekaṃ jānumaṇḍalaṃ pathaviyaṃ
nidhāya añjaliṃ sirasi patitṭhapetvā gātham āha.

yo dhīro lokanāyako asamo purisāsabho |

ce asi⁴ dhātu tass' eva labheyyaṃ tava dāyakan 'ti ||

¹ M². yeva.

² M². °ssati.

³ M¹. niyyāsi.

⁴ M². abhi.

evam nipaccakāraṃ katvā kathentass' eva eko nāgarājā
 nāmena Varuṇo nāma so nāgabHAVANATO sapaRIVārena āgantvā
 therassa purato pāturaHosi. tadā nāgarājā there vanditvā
 āgamanakāraṇaṃ pucchitvā bhagavato sarīradhātutṭṭhapanat-
 thāya m-eva idhāgatamhā upāsakā 'ti vutte tena hi bhante
 dhātucetiye mama bhāraṃ karoThā 'ti yācitvā tehi dinnokāso
 hutvā sakaparisam āmantetvā pahaṭṭhamānasO hutvā dhātu-
 gabbhatthāya pathaviṃ sodhāpetvā āvātaṃ khaṇāpetvā
 dhātugabbhaṃ devavimānasadisam kārāpetvā tassa majjhe
 ekaṃ ratanamayaṃ pallaṅkaṃ māpetvā setachattaṃ ussā-
 petvā dhātucanikotakaṃ sirasā sampaticchitvā ekaṃ anagghaṃ
 maṇikaraṇḍakaṃ katvā paramukkamaṣapattam¹ ādaraṃ katvā
 therānaṃ ruciyaṃ anurūpaṃ eva ṭhapesi taṃ khaṇaṃ ñeva
 heṭṭhāvuttapakārāṇi pi sabbapāṭihāriyāni pāturahesuṃ nāga-
 rājā pi udaggacitto hutvā attano aparibhogaṃ aparaṃ pi ekaṃ
 maṇiratanam cakkavattiraṇṇo² maṇisadisam anagghaṃ³ sabba-
 kāmadaṃ attano gīvato omuñcitvā bhagavato dhātupūjaṃ
 akāsi sabbe nāgaparisā naccantā gāyantā sabbaturiyāni
 vādentā ugghosimsu.⁴ sabbe devatā nānāpakāraṃ sādhu-
 kāraṃ adamsu.⁵ tasmim khaṇe nāgo dhātuthūpaṃ parama-
 dassanīyaṃ katvā bandhāpesi. nitṭhite thūpe nāgo pada-
 kkhinaṃ katvā onatasīso hutvā vanditvā imaṃ gātham āha.

kappakoṭīhi yaṃ buddhaṃ dullabhaṃ amatehi pi |
 dhātuyā dāyako assaṃ bhavāmi kusalathiko ||
 evaṃ vatvāna Varuṇo nāgarājā mahiddhiko |
 pahaṭṭhacitto pakkāmi nāgehi parivārito ||

Varuṇanāgarājathūpavaṃso nitṭhito.

tato uttarāya disāya gantvā khaṇāsavā bhikkhū naccā-
 sannaṃ nātidūraṃ addhikānaṃ⁶ gamanāgamanasampannaṃ
 ekaṃ ṭhānaṃ disvā idaṃ hi kho āvuso ṭhānaṃ sappāyaṃ
 imasmim ṭhāne avasitṭhaṃ ekaṃ kesadhātuṃ ṭhapetabban' ti.
 atha kho āyasmato Revatassa etad aHosi. sabbesaṃ pañcan-

¹ M². paraputtam saputtam.

⁴ M¹. 'samsu.

² M². 'vattivatī'.

⁵ M¹. akamsu.

³ M². agghani.

⁶ M¹, M². atthi'.

naṃ arahantānaṃ manoratho matthakaṃ patto dhātudāyaka-
paṭilābhena tathāhaṃ imasmim padese ekaṃ dāyakaṃ labheyyaṃ
yaṃ yaṃ nunāhaṃ dhātuthūpadāyakatthāya patthanāṃ
kareyyaṃ 'ti. atha kho Revatathero satthari parama-
ukkamsapattāṃ¹ ādaraṃ samānetvā² evaṃ āha. sa ce bhante
kappasatasahassādhikāni cattāri asaṃkheyyāni pāramiyo
pūretvā pañca mahāpariccāgaṃ pariccajitvā devamanussehi
dukkaraṃ kammaṃ karitvā buddhabhāvaṃ patto si ajja
tavānubhāvena thūpadāyako idhānuppatto³ hotū 'ti adhiṭṭhā-
naṃ katvā imaṃ gātham āha.

sa ce lokahitatthāya anujān' idha nāyako |
dhātuthūpassa dāyakaṃ labheyyaṃ tejasā tavā 'ti. ||

evaṃ patthayantass' eva Damiḷā vāṇijā saddhāsampaṇṇā
satta mahānāvā jīnadhātutejena ānītā viya hutvā aññaṃ
desaṃ gantvā asaṃmatthā tasmim yeva thāne anuppatthā
ahesuṃ. te pi kho vāṇijā⁴ dūrato 'va bhikkhusaṃghaṃ
disvāna dhātukāmā jetthanāvikaṃ ārocesuṃ. taṃ sutvā
nāviko tena hi ahaṃ pi gamissāmīti vatvā aññehi nāvikehi
parivuto tesāṃ santikaṃ gantvā khīṇāsavānaṃ datvā payirupā-
sitvā te khīṇāsava pucchimsu. kiṃpaṇ' idha bhante āgatattā 'ti
dasabalassa purisājaññaṃ bhagavato kesadhātum paṇīnaṃ
hiṭṭāya thapetum āgatamhā 'ti āhaṃsu. atha kho tesāṃ
sattannaṃ nāvikaṇaṃ vāṇijānaṃ ca etad ahoṣi. mayaṃ hi
pubbe bhagavato dassanakāle chabbapaṃparaṃsihi jalamāna-
sarīraṃ sabbapāṭihāriyaṃ passimhā idāni bhagavato sarīra-
kesadhātuyā⁵ ānubhāvo kīdiso 'ti cintayantānaṃ kaṅkhā
uppajjati. tesāṃ kaṅkhachedanattāṃ kesadhātu pāṭihāri-
yaṃ akāsi. tena vuttaṃ.

dasseti dhātuyā yasmiṃ yamakaṃ pāṭihāriyaṃ |
kaṇḍambamūle⁶ pattā⁷ 'va lokalocanapiṇḍanaṃ 'ti.⁸ ||

atha kho te pi nāvikā vāṇijā ca taṃ pāṭihāriyaṃ disvā
saṃjātasaddhā hutvā attano attano anurūpaṃ pūjāsakkāraṃ

¹ M². samattham.

² M². tivā°.

³ M². sattā.

⁴ M¹. sampādethā.

⁵ M¹. rājake-sa°.

⁶ M¹. °nipin'ikan.

⁷ M². idānuppatto.

⁸ M¹. °mpa°.

karimsu dhâtuyâ sakkâraṃ katvâ khiṇâsavânaṃ santikaṃ
gantvâ thûpakaraṇokâsaṃ yâcitvâ khiṇâsavehi dinnokâsâ te
nâvikâ vâṇijâ vuttanayen' eva dhâtugabbhaṃ kâretvâ tasmaṃ
sabbaratanarasî katvâ buddhârahaṃ âsanaṃ paññâpetvâ tela-
padîpaṃ jâletvâ buddhabimbaṃ asîtisâvakânaṃ bimbaṃ
kâretvâ majjhe suvaṇṇacaṇkoṭakaṃ ṭhapetvâ Revatatherassa
hatthato anupamaṃ kesadhâtuṃ saṃpaṭicchitvâ gandho-
dakena nhâpetvâ suvaṇṇarajataṃ mayehi pupphehi dîpehi ca
dhâtuṃ mâpetvâ¹ caṇkoṭake ṭhapesuṃ taṃ khaṇaṃ ñeva
hetthâvuttappakârâṇi pathavîkampanâdîni acchariyâṇi pâtu-
rahesuṃ dasasuhassacakkavâladevatâ sâdhukâraṃ adamsu.
te nâvikâ cetiyaṃ bandhitvâ niṭṭhite cetiye anekappakâra-
dhajapatâkaṃ samussâpetvâ cetiyaṃ vanditvâ bhante mayaṃ
Damiḷa-upâsakâ aññaṃsaṃpassâ² taṃ kesadhâtuṃ saddahitvâ
evarûpaṃ karomâ 'ti ahaṃsu. tato taṃ cetiyaṃ saddhâya
kâritattâ saddhâcetiyaṃ 'ti vadanti Damiḷehi kâritattâ Dami-
ḷacetiyaṃ 'ti pi vadanti. te pi kho nâvikâ vâṇijâ cetiyaṃ ca
mâpetvâ arahantânaṃ dânaṃ datvâ sakasakanâvaṃ ârûya
pakkamimsu. cha khiṇâsavâ paripuṇṇasaṃkappâ ahesuṃ.

Sattanâvikathûpavaṃso niṭṭhito.

taṃ pi desaṃ kesadhâtûnaṃ nivâsatṭhânatâ³ Kesavatîti⁴
âlapati.

Chakesadhâtuvamso niṭṭhito.

¹ M¹. °tu kha mā°.

³ M¹. nivâsanaṃ.

² M¹. samphassâ.

⁴ M¹. kesavâ°; M². kesâva°.

THE SANDESA-KATHÂ.

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NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA.

jayatu.

Mahâkâruniko nâtho hitâya sabbapâṇīnaṃ |
 Pûretvâ pâramiṃ sabbam patto sambodhim uttamaṃ |
 Etena saccavajjena sotthi vo hotu sabbadâ ||
 Mahâkâruniko nâtho hitâya sabbapâṇīnaṃ |
 Pañcacattâḷisavassam t̥hatvâ dhammam adesayî |
 Etena saccavajjena sotthi vo hotu sabbadâ ||
 Mahâkâruniko nâtho hitâya sabbapâṇīnaṃ |
 Pañcasahassavassam pi patit̥thapesi sâsanam |
 Etena saccavajjena sotthi vo hotu sabbadâ ||

Sotthipasat̥thapavarodârabuddhânubuddhapabodhanat̥thâ-
 nabhûte satahatthagajopamadhuragatamahâjamburukkhasa-
 malaṃkate pañcasataparittadîpaparivâre mahâ-Jambudîpe
 anekesaṃ Suvannabhummirat̥tha-Râmañña-rat̥tha-Sirikhetta-
 rat̥tha-Jayavaddhanarat̥tha-Ayuddhayarat̥tha-Haribhuñjara-
 t̥tha-Khemarat̥tha-Kambojarat̥tha-Sivirat̥tha-Cînarat̥tha-Ma-
 hâvihikarat̥thâdi-mahârat̥thânam padhânapâmokkhasammate
 Sûnâparantarat̥tha-Tambadîparat̥thasamkhâte Maramamaṇ-

ḍale Sudhammapura-Hamsâvatîpura-Dhaññavatîpura-Dvâ-
 râvatîpura-Navapura-Ketumatîpura-Manipurâdyanekamahâ-
 nagarânaṃ ketumakuṭasaṃkāse dvâraakoṭṭhâgârattamâlatora-
 ṇaparikhâdisabbaṅgapaccaṅgasampanne nânâratanavicitrasu-
 vaṇṇalimpitânekapâsâdukûṭâgârâdipaṭimaṇḍite kanakarajata-
 phalikâdiratanapabhâjulituggatachattâtichattaketudhajâlaṃ-
 katacetiyaḡuhâvâsavibhûsite Yonaka-Siyama-Kasiya-Cîna-
 Râmaññaka-Pasî-Paraṅgi-Velanta-Aṅgilissâdinânâjanapari-
 janamarammajananivâsekhattiyabrâhmaṇavessasuddasaṃkhâ-
 tacatuḡâtigottaparipuṇṇe dasasaddâvivittaniyataghosane Ama-
 ravatîdevanagaram iva nikhilasiriniketane paramavisuddhavi-
 pulodâtasâsanasaṃujjotane Amarapurâbbhidhânamahânagare
 Mahâsammattâdyasambhinnakhattiyasâkiyarâjânvayaravivaṃ-
 saḡâtassa anekasatasâmantarâjânâṃ indassa ratanakumuda-
 aṇḡjanagiripamukhânekaṣetakuñjarasâmino catusaṃghapañ-
 cabalachanâyakâcârasattâparihâniya-atṭhuposathanavamaṇû-
 pamadasarâjadhammâdiguṇagaṇâdhivâsassa satataṃ samitaṃ
 ratanattayaparâyanassa siripavaravijayânantayasatribhavanâ-
 dityâdhipatiḡaṇḍitamahâdhammarâjâdhirâjanâṃmassa mahâ-
 dhammarañño atthadhammânusâsakena ¹ ubhato vibhaṅga-
 dhâraṇâdyupajjhâyâcariyaṅgasamannâgatena nettiṭikâsîlak-
 khandhaṭṭikâdyanekagandhakâramahâveyyâkaraṇena sabbat-
 tha sâsanâbhivuddhim abhipatthentena Ratanabhummi-
 Kittimahâvihârâdi-nekasuvaṇṇavihâravâsinâ upasaṃpadâya
 sattavîsativassena Ñaṇâbhivaṃsa-dhammasenâpati-nâmadhey-
 yena mahâtherena Tambapaṇṇisaṃkhâte Laṅkāpatitṭhâne
 Sîhaḡa-diḡe Sirivaḡḍḍhanâbhidhâne Saṃkantapure ² vasantassa
 Sirirâjâdhirâjasîhanâmamahârañño ³ atthadhammânusâsakassa
 Dhammakkhandhâbbhidhânassa ambhakaṃ adiṭṭhasahâyassa
 mahâtherassa c' eva bhikkhusaṃghassa ca tatth' eva Rohaṇa-
 janapade Vâlutaragâmâdîsu vasantassa Dhammarakkhitatthe-
 rassa c' eva bhikkhusaṃghassa ca pesitâ jinasâsanasaṃyuttâ
 'yaṃ sandesakathâ.

Sammâsambuddhaparinibbânato kira dvinnam vassasatânaṃ

¹ B. °sane.

² B. marg. note: semkhandha.

³ He reigned in Kandy 1781-1798.—[Rh.D.]

upari chattimsatime ¹ jinasāsanavasse sampatte siri-Dhamma-sokanāmassa mahādhammarājassa kāle Moggaliputtatissatthorena pesitaṃ Mahāmahindattheraṃ paṭicca Sīhalādīpe sāsanaṃ suppatitṭhitaṃ ariyajanaparipunṇaṃ iva jātaṃ bhikkhubhikkhunīnaṃ hatthapasāraṇādijanitavātavāyitaṃ nivāsana-pārupanakāsāvapajjotasujotaṃ.² Idaṃ hi kāraṇaṃ ārabha Bhagavā pi tikkhattuṃ Laṅkādīpaṃ gantvā dipārakkhaṃ akāsi parinibbānasamaye pi samīpaṃ āgataṃ Sakkaṃ devānaṃ indaṃ dipārakkhaṃ kāresi.

Evam Devānaṃ piyatissa-rāja-kālato paṭṭhāya cirakālaṃ pi rājānurājaṃ ācariyapācariyaṃ sissānusissaṃ Sīhalādīpe sāsanaṃ patiṭṭhāsi. tatth' eva mahākhīṇāsavā pi tepitakaṃ pāvacaṇaṃ potthakārūḷhaṃ akaṃsu. Buddhaghosattherādayo pi atṭhakathāṭikālikaṃ dhammavinayasaṃvaṇṇanaṃ abhisamkharīsu.

Tato aparabhāge pana Mahāvijayabāhurājakāle³ Laṅkādīpe micchādīṭṭhāribhayena sāsanaavināsanato gaṇapūraṇamattam pi sīlavantabhikkhū alabhitvā Mahāvijayabāhurājā Jambudīpe Rāmaññavisaye Anuruddharājassa santikaṃ dūte pesetvā Jambudīpabhikkhū āharāpetvā puna sāsanaṃ patiṭṭhāpesi.

Tato aparabhāge Vimaladhammasuriya-mahādhammarājakāle⁴ Paraṅgi-nāma-micchādīṭṭhāribhayena sāsanaavināsanato bhikkhūnaṃ abhāvena Vimaladhammasuriya-mahādhammarājā Rakkaṅgavisaye Dhaññavatīrañño santikaṃ dūte pesetvā bhikkhū āharāpetvā puna sāsana-pajjotim akāsi.

Tato pi aparabhāge Kittisirirājasīha-mahārājakāle⁵ ten' eva micchādīṭṭhāribhayena sāsanaavināsanato ekassa pi upasampadabhikkhuno abhāvena Kittisirirājasīhamahārājā Jambudīpe Siyamadesasaṃkhāte Sāmindadese Ayuddhaya-rañño santikaṃ dūte pesetvā bhikkhū āharāpetvā puna sāsana-patiṭṭhānaṃ akāsi.

¹ C. °same.

² C. °pārumpa°.

³ Vijaya-bāhu the first reigned 1071-1126.—[Rh.D.]

⁴ There were two kings of this name who reigned respectively 1592-1604, and 1687-1707. *Paraṅgi* is Pali for Frank, and *Paraṅgi-micchādīṭṭhi* is Christianity. Wimala Dharma the First had been brought up by the Portuguese as a Christian.—[Rh.D.]

⁵ Reigned 1747-1781.—[Rh.D.]

Evam pubbe aparimāṇāriyajana-sevite tividhasaddhamma-pajjotajotane sāsana-kāraṇam ārabha Bhagavatā Arahata Sammāsambuddhena anekavāraparipālita devānamindaparriggaḥite pi Tambapaṇṇadīpavare sadevakalokānusāsakassa satthuno anekadhā sāsana-antaradhānam paccavekkhetvā dhammasamvegappattiyā ativiya-kāruṇṇācitto

Kadāhaṃ Tambapaṇṇimhi sāsana-ss' upatitṭhiyā
Upakārena kenaci bhaveyyaṃ upatthambhako 'ti abhiṇhaṃ
manasākāsim.

Sammāsambuddhaparinibbānato pana catucattālī-satisata-dvīsaḥasse jina-sāsana-vasse dīdvi-ra-sa-pari-haraṇato bāvisatisattasateka-saḥasse khachapaṇcapari-haraṇato dvasatṭhisata-saḥasse ca sirisakarāje¹ Vesākha-puṇṇamiyaṃ Sīha-ladī-pato āgate Jambusirī-niketanaṃ Amarapurābhīdhānaṃ mahānagaraṃ patte tīh' upa-sakehi saha cha sāmānere disvā tesam nāmaṃ gottam ācariyaṃ pācariyaṃ kāraṇā-kāraṇāṇi ca pucchitvā sutvā ativiya-soma-nassappatto dūrato āgate nātījane nātīsaṃgho viya pariggāhesim. Saddhā-dya-neka-guṇādhivā-sassa Sakyāsīhanvaya-jātassa amhākaṃ mahā-dhamma-rā-jassa pi pasāda-nīyaṃ kāraṇaṃ vatvā āro-cetvā sam-mā-paccāyehi anuggahāpesim. Rakkaḥaṅga-desato ānītassa dhama-māne bhagavati sam-mukhāpa-tisaṃkha-tassa Mahāmuni nāma mahā-buddha-paṭibhā-gassa vīsa-sata-rata-nubbedha-mahā-pāsāda-mā-sanne Asoka-rāme Ratanabhummi-kittima-bā-vihā-rato ut-tara-disābhāge āganta-kānaṃ ālaye pada-rikāvāse vāsāpesim.

Tasmaṃ yeva vasse vassū-pa-ga-mma-divase channaṃ sāmānerānaṃ sādhu-kaṃ ubhato su-dhi-ka-ra-ṇe-na pu-na sāmānera-pa-bba-jjaṃ adāsim. Kappāsika-koseyya-cīva-rādī-pa-cāyā-nugga-hena ovādā-nu-sā-sa-nā-dī-dham-mā-nugga-hena ca pa-ri-to-se-sim. Anto-vassaṃ pi te-mā-saṃ upa-saṃpa-dā-pekkhaṃ katvā pā-ti-mokkhaṃ sam-mā-vā-ce-sim. Nāda-nā-maṇi ca upā-sa-kaṃ pa-bba-jjā-pekkhaṃ katvā līṅga-daṇḍa-ka-mma-sekhiya-sikkhā-pa-dāni sikkhā-pe-sim. Vassaṃ vuṭṭha-kāle pana upa-saṃpa-dā-pekkhānaṃ channaṃ sāmānerānaṃ pa-bba-jjā-pekkha-sa ca Nāda-nā-ma-sa upā-sa-ka-sa

¹ All these = 1801 A.D.—[Rh.D.]

pabbajjûpasampadârahabbhâvam kumudakundasaradacandikâ-samânasetagajapatino mahâdhammarañño ârocesim.

Pāsānachattam iva sāsānagarusāsānamāmako mahâdhammarâjâ pi tesam pattacīvarādisamaṇaparikkhāram sabbam niyyādetvâ te pi gihīlingagāhāpanena,¹ suvaṇṇamaya-manikūṭamakuta kuṇḍalavalayamuttâhârapāmaṇgasuvaṇṇamâlādyanekâlamkāraṇena rājavatthakañcukanivāsanena ca devarājavesasadisam cakkavattirājavesam harāpetvâ, sāgaran-tamahîpâlarâjānucchavikāya hatthidantakhacitasuvaṇṇasivikāya abhirûhāpetvâ, bālabhānumaṇḍalasadise duve duve nânâbharanālamkatasuvaṇṇachatte sīsopari dhāretvâ, maram-mabhāsāya Kryin² icc abhidhānam nāgadantakanakamani-paribhûsitam³ veṇuchattarājabhaṇḍam âdikam⁴ katvâ, anekasatarājakakudhabhaṇḍapasāraṇena upasobhetvâ, nânâdesakulasamudāciṇṇa⁵ turiyavâdagītanata⁶ nâṭakādimaṅgala⁷ chaṇe-na⁸ anekasahassaṭhānantarappattasenâpatâdyamaccaparijana-rājaparivārena ca parivârāpetvâ, Masakkasâradevanagarasadise Amarapurānagare vithānuvithiparicāraṇena Vejayantadevapāsâdasadisapaṇṇâsasataratanuccayapāsâdabhûsitam rājanivesanam pavesetvâ, tatth' eva maṅgalachanâgâranâmake tibhummi ke suvaṇṇakûṭāgāre dakkhiṇamahesâdidevorodhagaṇena mahâ-uparâjâdirâjakulagaṇena mahāsenâpatâdirâjâ-maccagaṇena asigâhâdiparicârakagaṇena ca saha catupari-samajjhe nisinno sakalasāmantarājaparivâro mahāsammatâ-dyasambhinnasakyarâjakulappasuto saddhāsīlasutacâgâdigu-nagaṇâdhivâso dhavalagajapatimahâdhammarâjâ tesam pac-cayānuggahadhammānuggahaṇ ca sammāsambodhipaccayam katvâ, chaddantahatthirâjasonḍasadisena suvaṇṇabhinkārena dakkhiṇodakam pātesi.

Tato param pana te yathâ vuttena sabbûpakāraṇena saddhim rājanivesanato pacchimuttaradisâbhāge anto nagare yeva ṭhitam tidasapure Sudhammasâlâpatibhāgam Sudhammam nâma tibhummikam suvaṇṇamahāsālam âharāpetvâ,

¹ B. °gam gâ°.

⁴ B. âdim.

⁷ B. °maṅgula°.

² B. kuñ icchâ°.

⁵ B. °kiṇṇa°.

⁶ B. °janena.

³ B. guntakanaka°.

⁸ B. °naṭṭa°.

imesaṃ pabbajjaṃ upasaṃpadañ ca dethā 'ti saṃghassa niyyādesi.

Atha Ñāṇābhivaṃsadhammasenāpatimahātherapamukho ekapaṇṇāsaparimaṇo bhikkhusaṃgho Sudhammasālāya samīpe t̥hitāya hatthbinatha¹ suvaṇṇathūpavhayacetiyasamalaṃkatāya Suvaṇṇaguḥāya nāma ekādasavipattisamatikkantiyā tividhasaṃpattiyuttāya sīmāya sannipatitvā, sammāsambuddhaparinibbānato catucattālīsatisatasatekasaḥasse jinasāsanavasse dvidvirasapariharaṇato bāvisatisattasatekasaḥasse khachapañcapariharaṇato dvāsat̥thīsatasasaḥasse ca sirisakarāje saṃpatte Kattikamāsajunhapakkhacātuddasīdine divādvipahārevelātikkante dvighaṭṭipamāṇe chāyāpādachakkakāle catutimsāyuvassaṃ Ambagahapitīyaṃ² nāma sāmaṇeraṃ Ambagahatissaṃ³ nāma katvā Ñāṇābhivaṃsadhammasenāpatitthereṇa upajjhāyena upasaṃpādesi. Uttaradevīvihāravāsī thero Pāsādevīhāravāsī thero Soṇṇalekhāgāravihāravāsī thero ca tayo kammavācābhāṇakā upasaṃpadācariyā.

Tasmiṃ yeva divase divā dvipaharavelātikkante catughaṭṭipamāṇe navachāyāpādakāle aṭṭhavisāyuvassaṃ Mahādampam nāma sāmaṇeraṃ Mahādampatissaṃ,⁴ nāma katvā ten' eva upajjhāyena upasaṃpādesi. Te yeva tayo kammavācābhāṇakā upasaṃpadācariyā.

Tasmiṃ yeva ahani divā dvipaharavelātikkante chaghaṭṭipamāṇe ekādasachāyāpādakāle pañcavisāyuvassaṃ Kocchagodham,⁵ nāma sāmaṇeraṃ Kocchagodhatissaṃ nāma katvā ten' eva upajjhāyena upasaṃpādesi. Jayabhummanubhavanavihāravāsī thero Ratanabhummirammavihāravāsī thero Ravivaṃsakittisūrāmaccavihāravāsī thero ca tayo kammavācābhāṇakā upasaṃpadācariyā.

Tadahe yeva divā dvipaharavelātikkante sattaghaṭṭipamāṇe terasachāyāpādakāle bāvisatāyuvassaṃ Brāhmaṇavaṭṭam nāma sāmaṇeraṃ Brāhmaṇatissaṃ⁶ nāma katvā ten' eva upajjhāyena upasaṃpādesi. Te yeva tayo kammavācābhāṇakā upasaṃpadācariyā.

Tadahu yeva divā tipaharavelātikkante ekaghaṭṭipamāṇe

¹ C. °nata°.

⁴ B. uttamamba°.

² B. °ṭṭiyam.

⁵ B. *adda* kosgodham.

³ B. °pitīyam.

⁶ B. jinopalitattissaṃ.

paññārasachâyâpâdakâle vîsatâyuvassam Bogahavattam,¹ nāma sāmaṇeraṃ Bogahatissam² nāma katvā ten' eva upajjhāyena upasampādesi. Pāsānussāpanavihāravāsī thero Ratanabhummirammavivihāravāsī thero Ravivaṃsakittisūrā-maccavivihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tadahani³ yeva divā tipahāra velātikante tighaṭṭipamāṇe sattarasachâyâpâdakâle vîsatâyuvassam Vāturagammaṃ nāma sāmaṇeraṃ Vāturatissam nāma⁴ katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Taṃ divase yeva Nādam nāma upāsakam pi⁵ Nāṇābhivaṃsadhammasenāpatittheren' eva upajjhāyena pabbājesi. So yeva sikkhāpadadāyako pabbajjācariyo. Pabbajjāpariyosāne ca tatth' eva sīmāmālake Dhammatissam nāma sāmaṇera-nāmam akāsi.

Tato paraṃ pana ekādhike yathā vutte jinasāsanavasse sirisakarāje ca sampatte Vesākhamāsa juṇhapakkhaterasadine divā ekapahāra velātikante ekaghaṭṭipamāṇe navachâyâpâdakâle chaṭṭimsâyuvassam Dhammatissam nāma taṃ sāmaṇeraṃ⁶ Nāṇābhivaṃsadhammasenāpatitthereṇa upajjhāyena upasampādesi. Ratanabhummirammavivihāravāsī thero Soṇṇalekhāgāravivihāravāsī thero ca dve kammavācābhāṇakā upasampadācariyā.

Evam pana 'mhehi Tambapaṇṇikānaṃ pattacīvarādikappi-yapaccayehi pabbajjūpasampadāya ovādānusāsaniyā uddesa-paripucchāya cavanadhammakhandhapuñjamatte⁷ sarīre cute pi acavanadhammamamaṅgalasaññutta—Ambagahatissādyabhi-dhānadānena ca dhammāmisānuggahaṇaṃ kataṃ. Tad etaṃ na lābhasakkārasilokādihetu, atha kho Laṅkādiṇe cirataraṃ⁸ sāsana patitṭhānopāyakarassa Bhagavato Arahato Sammāsambuddhassa varasāsana bhivuddhijutikārānaṃ theravaṃsapadīpānaṃ Mahāmahindattherādīnaṃ Mahāvihāravāsīnaṃ ca

¹ C. Bho°.

⁴ B. dhammādhāratissa.

⁶ B. tissanāmaṃ katvā.

⁸ B. thi°.

² B. jayatu jinatissa°.

³ B. tadāni.

⁵ B. -p-.

⁷ B. °puñña.

bahulam pemamânagâravasakkaccakaraṇena. Idān' etarahi vijjamānānaṃ tumhākañ ca dhammavâdināṃ pesalānaṃ paggaṇhitukāmena sarâjakulasāmaccasaparijanasanegamajānapadassa ca tidhâbhinnaśiḥalindassa mahâdhammarâjassa diṭṭhadhammikasamparâyikathâbhipatthanena sabbalokānussāsakassa satthuno sudullabhavarasāsanaḥbhivuḍḍhijutipaccāsimśanahetu y'eva kataṃ.

Tathâ hi tesam idhâgatānaṃ sâmaṇerānaṃ upāsakānañ ca pathamaṃ eva pañitajjhâsayabhâvâbhâvaṃ vīmaṃsetvâ, pañitajjhâsayabhâvaṃ tathato thetato ñatvâ, yathâ dhammaṃ yathâ vinayaṃ ovâdānusāsanaṃ kattukāmena Sekhiyavatta-Khandhakavattaṃ pāṭhato atthato adhippāyato ca vibhâvetvâ, tesu vattesu pariyāpannaṃ "parimaṇḍalam pârupissāmīti sikkhâ karaṇīyâ 'ti'"¹ âdikaṃ "suppaṭicchanno antaraghare gamissāmīti sikkhâ karaṇīyâ 'ti'" âdikañ ca Sekhiyavattaṃ, "sace ârāme kâlo ârocito hoti timaṇḍalam paṭicchâdentena parimaṇḍalam nivâsetvâ kâyabandhanaṃ bandhitvâ saguṇaṃ katvâ saṃghâṭīyo pârupitvâ"² gaṇṭhikaṃ paṭimuñcitvâ dhovitvâ pattam gahetvâ sâdhukaṃ ataramānena gāmo pavisitabbo na v'okkamma therānaṃ bhikkhūnaṃ purato gantabbaṃ suppaṭicchannena antaraghare gantabban 'ti'" âdikaṃ, "piṇḍacârikaṇa bhikkhave bhikkhunâ idāni gāmaṃ pavisissāmīti timaṇḍalam paṭicchâdentena parimaṇḍalam nivâsetvâ kâyabandhanaṃ bandhitvâ saguṇaṃ katvâ saṃghâṭīyo pârupitvâ,"³ gaṇṭhikaṃ paṭimuñcitvâ dhovitvâ pattam gahetvâ sâdhukaṃ ataramānena gāmo pavisitabbo. Suppaṭicchannena antaraghare gantabban 'ti'" âdikaṃ⁴ ca Khandhakavattaṃ sammāmanasi kârâpetvâ, yathâ upasampannehi gāmâdipavesane parimaṇḍalam suppaṭicchannaṃ ca nivâsanapârupanaṃ⁵ kâtabbaṃ tathâ sâmaṇerehi pīti yathâ dhammaṃ yathâvinayaṃ nivâsanapârupananayaṃ uggahâpesim.

Tattha pana Sekhiyavatta-Khandhakavattaṃ sâmaṇerehi na sikkhitabbaṃ bhikkhū ârabha paññattattâ 'ti kassaci

¹ Oldenberg, Vinayapiṭakam, vol. iv. p. 185.

³ B. pârumpi°.

⁴ Ibid. vol. ii. p. 213.

² B. pârumpitvâ

⁵ B. pârumpa°.

âsamkâ siyâ, tamnivattanattham ayam Mahāvaggaṭṭhakathā-pāṭho udāharitabbo. Yāva pana attanā sikkhitabbasikkhāpadāni na jānāti, saṃghāṭipattacīvaradhāraṇaṭṭhānanisajjādisu pānabhojanādividhimhi ca na kusalo hoti, tāva bhojanasālam vā salākabhājanatṭhānam vā aññam vā tathārūpaṭṭhānam na pesetabbo, santikāvacaro yeva kātabbo, bāladārako viya patijaggitabbo, sabbam assa kappiyākappiyam ācikkhitabbam nivāsanapārupanādisu ābhisamācārikesu vinetabbo. Tena pi anujānāmi bhikkhave dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetun 'ti¹ evaṃ parato vuttāni dasa nāsanaṅgāni ārakā parivajjetvā ābhisamācārikam paripūrentena dasavidhe sīle sādhuḥkam sikkhitabbaṃ 'ti. Ettha hi nivāsanapārupanādisū 'ti ādinā sāmaṇeraṇam Sekhiyavatta-Khandhakavattesu sādhuḥkam sikkhitabbataṃ dasseti.²

Tatthāpi ābhisamācārikasaddena sekhiyavattakhandhakavattapariyāyo 'ti kassaci āsamkâ siyâ, tam nivattanattham idaṃ ṭikāttayavacanam. Ābhisamācārikesu vinetabbo 'ti iminā Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbam. Tattha ca kattabbassa akarāṇe akattabbassa ca karāṇe daṇḍakammāraho 'ti dīpetīti sārattadāpani-vacanam. Ābhisamācārikesu vinetabbo 'ti iminā Sekhiyavatta-Khandhakavattesu aññesu ca sukkavisatṭhi-ādilokavajjasikkhāpadesu sāmaṇerehi vattitabbam. Tattha avattamāno alajjī daṇḍakammāraho 'ti dassetīti Vimativinodanī-vacanam. Ābhisamācārikesu vinetabbo 'ti vacanato Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbam. Tattha cārittassa akarāṇe vārittassa ca karāṇe daṇḍakammāraho 'ti dīpetīti Vajirabuddhi-ṭikā-vacanam. Idaṃ hi ṭikāttayavacanam. Ābhisamācārikasaddassa Sekhiyavatta-Khandhakavattapariyāyabhāve sādhuḥkam pārupanarakkhanatthāya urabandhanavattam yuttarūpaṃ suttānuloman 'ti evaṃ pi kassaci āsamkâ siyâ, tam nivattanattham ayam cūlavaggapāli. Na bhikkhave kaṭisuttam dhāretabbam yo dhāreyya āpatti dukkassā 'ti.³ Tatrāyam aṭṭhakathā. Kaṭisuttan 'ti yaṃ kiñci

¹ Mahāvagga I. 60.

² B. °si.

³ This must be Cullavagga V. 2. 1; but Oldenberg reads there (as at X. 16) *kaṭi-suttakam*, and gives no various reading. (Rh. D.)

kaṭipilandhanam antamaso suttatantumattam pīti urabandhanavattena bandhitabbaṭṭhānañ ca kaṭipariyāpannam eva. Tathā hi Pārājikakaṇḍaṭṭhakathāyaṃ vuttam piṭṭhi ve majjhāvattato pana hadayāvātato ca paṭṭhāya yāvad nakhasikhā ayaṃ kaṭiparicchedo 'ti. Ācariyupajjhāyānam āciṇṇam pi dhammikam eva vaṭṭati nādhammikam. Tenāha Saṃgītikhandhake¹ kappati bhante idaṃ me upajjhāyena ajjhāciṇṇan idaṃ me ācariyena ajjhāciṇṇan 'ti ajjhācaritun 'ti. Āciṇṇakappo kho āvuso ekacco kappati. Ekacco na kappatīti. Tad aṭṭhakathāyaṃ pi ca ekacco kappatīti dhammikam āciṇṇam sandhāya vuttan 'ti āha. Tasmā jinasāsanam pāsānacchattam iva garuṃ karontena yathā dhammaṃ yathā vinayaṃ paṭipajjantena dhammavādinā lajjinā ujupathagāminā yatinā yathā Pācityādyatṭhakathāyaṃ vuttam, gaṇṭhikam paṭimuñcitvā anuvātantena gīvaṃ paṭicchādetvā ubho kaṇṇe samam katvā paṭisaṃharitvā yāva maṇibandham paṭicchādetvā antaraghare gantabban 'ti, tathā upasaṃpannehi viya sāmaṇerehi pi nivāsanapārūpanam kātābhan 'ti niṭṭham ettha gantabham.

Amhākam pi dīpe Sāmindadesasamkhāte Siyamaratṭhe ekaccānam pāli-aṭṭhakathāṭīkādigandhesu yathābhūtam attham ajānantānam Yonakabhikkhūnam edisaṃ sāmaṇerānam ovādacārittam atthi. Tam pi uddhamma-ubbinayabhāvena chaḍḍāpetvā mahārājā sāsanasuddhim akāsi.

Varasāsanaajotane pi Lankādīpe Mahāmahindattherādito pabhuti Mahāvihāravāsithērānūtheram yathā dhammaṃ yathā vinayaṃ sāmaṇerānam parimaṇḍalasuppaticchanna-pārūpanacārittam hoti. Tathā hi Piyaṅgudīpavāsītissattherassa vātārogena saddhivihārikam Cūlanāgam nāma sāmaṇeram yāgupatiggahanatthāya Cūlagāmaṃ pesanakāle, tassa sāmaṇerassa cīvaram pārūpitvā tasmim gāme Cūliyā nāma upāsikāya geham upagatabhāvaṃ sīhaḷavattupakaraṇe dasalekhāya likhitapottake gekāraṇe.

“Saṃghāṭim pārūpitvāna pattahattho vicakkhaṇo, okkhittacakkhu satimā Cūliyā purato ṭhito 'ti” āha. Sīhaḷādīpe yeva Devagirivihāravāsithērassa vātābādhena saddhivihārikam

¹ Cullavagga, XII. 1. 10 = XII. 2. 8.

sāmaṇeraṃ telapaṭiggahanatthāya gāmaṃ pesanakāle, tassa sāmaṇerassa cīvaraṃ pārūpitvā gāmaṃ pavīṭṭhabhāvaṃ Sahassavatthupakaraṇe pañca lekhāya likhitapottḥake ṇakaraṇge evaṃ āha. “Atha aparabhāge Devagirivihāre ekassa bhikkhussa vātābādho dvādasa saṃvaccharāṇi bādheti. So theero ekadivasam sāmaṇeraṃ pakkosivā sāmaṇera bhikkhāya caritvā telam ānehīti āha. Tato sāmaṇero cīvaraṃ pārūpitvā sakalagāmaṃ bhikkhāya caritvā kiñci alabhitvā gacchati. Tato so amacco sāmaṇeraṃ disvā bhante kiṃ pariyesathā ’ti āha. Sāmaṇero attano āgatakāraṇaṃ amaccassa kathesi. Taṃ sutvā amacco tena hi bhante idh’ eva lothā ’ti vatvā, tassa hatthato thālakaṃ gahetvā anto pavisetvā churikaṃ mūlena ṭhapetvā, aṭṭhakahāpanagghanakaṃ telam thālakaṃ pūretvā, sāmaṇerassa adāsīti.” Tasmā attano jīvitam iva sāsanavaraṃ pemamānasena sikkhāya garukārukena uddhammaṃ ubbinayaṃ anācāraṃ parivajjitukāmena dhamma-vinayasaññuttam samācāraṃ attanāpi patipajjitabbam paresam pi ovaditabbam anusāsītabbam.

Aññam pi Siyamadesasamkhāta-Yonakarattḥavāsīnaṃ aṭṭhakathāya pālīṃ ṭikāya aṭṭhakatham gandhantarena gandhantaram saṃsandetvā, bhagavato saṃgahakānañ ca abhippāyam ajānantānaṃ ekaccānaṃ Yonakabhikkhūnaṃ gāmāḍipavesane pathamaṃ ekamsaṃ ekaṃ cīvaraṃ karitvā pacchā tass’ upari ekaṃ vā dve vā cīvarāṇi ubhato pārūpanacārittam atthi. Tad etam pi uddhamma-ubbinayabhāvena chaḍḍāpetvā sāsanasuddhim akāsi mahārājā.

Evam pan’ ambhākaṃ idh’ āgatānaṃ Sīhaḷabhikkhūnaṃ dhammāmisānuggahaṇaṃ tumhākañ ca dhammapaṭisaṃyuttasandesapesanaṃ kappānaṃ koṭisatena pi ativiyaḍullabhasāsanaavarābhivuḍḍhijotihetu yevā ’ti yoniso manasi kātabbam. Mayaṃ hi sabbattha sāsanaavarābhivuḍḍhijotiṃ abhipatthema. Visesato Tambapaṇṇidīpavare. Tañ hi pubbe sāsanaavarābhivuḍḍhijotiṭṭhānaṃ ariyajanaparipuṇṇam iva jātam amata-mahānibbānotaraṇatitṭhabhūtam. Tasmā

Battimsayojanaṃ dīghaṃ aṭṭhārasahi vitthatam
Laṅkāḍīpavaram nāma Tambapaṇṇīti taṃ ahu
Tatthāriyanivutṭhañ ca Mahāmeghavanādikaṃ

Mahābodhiṃ sirīpadaṃ Soṇṇamāliṇ ca cetiyaṃ
Thūpārāmaṃ Kalyāṇiyaṃ soḷasatthānakam pi ca
Dine dine pi pūjema vipprasanna cetasā 'ti

iti buddhānubuddhapabodhanatthānabhūte mahājambudīpe
amaranagarasamkāse Amarapurābhiddhānamahānagare ane-
karatthasāminānāmaṇḍalarājādhipatibhūtassa kumudakunda-
saradacandikāsamānadhavalānekasetibhapatino siripavaravi-
jayānantayasatribhavanādityādhipatipaṇḍitam ahā dhamma-
rājādhirājābhiddhānassa mahārājassa garuṇā Asokārāma-
tanabhumikittādyanekasuvaṇṇamahāvihāravāsina Nānābhi-
vaṃsadhammasenāpatināminā mahāgaṇinā mahāveyyākara-
ṇena upajjhācāriyabhāvappattena mahāthereṇa Sīhaḷāgatānaṃ
sattanaṃ bhikkhūnaṃ hatthe datvā Sīhaḷadīpe dīpavare
Saṃkantanagare Sirivaḍḍhanavhaye anekasāmantarājamoli-
makūṭabhūtassa mahādhhammarājassa garuṇo Dhamma-
kkhandhābhiddhānassa mahātherassa c' eva Rohaṇajanapada-
vāsi-Dhammarakkhitattherassa ca tad aññesaṇ ca jinasāsana-
māmakānaṃ bhikkhuvarānaṃ pesitā jinasāsanapatiṣaṇṇuttā
Sandesakathā.

Ayaṃ pana Sandesakathā sammāsambuddhaparinibbā-
nato pañcacattālīsatisatadvisahassee jinasāsanavasse dīdivirasa-
pariharaṇato tevīsatisattasatekasahassee. Khachapaṇcapari-
haraṇato tesatthīsatasahassee ca sirisakarāje saṃpatte Vesā-
khamāsajūṇhapakkhadvādasīyaṃ gurudine divā ekappahā-
rakāle anāyāsena niṭṭhāpitā. Tass' eva Vesākhamāsassa
puṇṇamiyaṃ ravidine divā catunāḍikāle pesitā 'ti.

Laṅkādīpe Anuruddhattherena kataṃ Abhidhammattha-
saṃgahaṃ. Tatth' eva Sumaṅgalasāmitthereṇa kataṃ Abhi-
dhammatthavibhāvinīṃ nāma ṭīkaṃ. Jambudīpe Arimadda-
nāpure Chapadatthereṇa kataṃ Saṃkhepavaṇṇanaṃ nāma
ṭīkaṇ ca ambhākaṃ dhammadānatthāya Sīhaḷabhikkhu-
saṃghassa dema. Sāsanaṃūlabhūtūṃ imaṃ pakaraṇattayaṃ
sādhūkaṃ vācetha dhāretha. Sabbāṃ pi ca vinayābhiddham-
masuttantapabhedāṃ gandhajātāṃ rājānucchavikadūte pesite
ambhākaṃ mahārājā dassati. Mayāṃ pi ussāhaṃ karoma.
Idaṃ pi sāsanaapatiṣaṇṇuttavacanāṃ satataṃ sāsanahitakā-
mena manasi kātābbaṇ 'ti.

NOTES AND QUERIES.

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AKKHAṆAVEDHĪ.

Dhanuggaho Asadiso rājaputto mahabbalo || dûrepâtî akkhaṇavedhî mahākāyappadālano (Jât. ii. p. 91).

For a parallel passage see *Āṅguttara-Nikāya*, iii. 131, p. 284:—

Idha bhikkhave bhikkhu dûrepâtî ca hoti akkhaṇavedhî ca mahato ca kāyassa padāletā.

In the *Divyāvadāna*, p. 59, we find *dûre-vedha* and *akshuṇṇa-vedha* ‘an act of throwing the spear so as to graze the mark.’

The Sanskrit *akshuṇṇa* seems to be a mere corruption of the Pāli *akkhaṇa* ‘lightning.’ See the Commentator’s note to the *gāthā* in *Jât. ii. p. 91, l. 11–12*.

AṬṬHIMIÑJĀ.

This word occurs in *Jaina Prākṛit*. Dr. Jacobi, in his translation of the *Ācārāṅga Sutta* i. 1. 6 (*Sacred Books of the East*, vol. xxii. p. 12), says: “I do not know the meaning of this word (*aṭṭhimiñjā*), which is rendered [by the Sanskrit Commentary] *asthi-miñjā*.”

The Pāli *aṭṭhimiñjā*, as is well known, signifies ‘bone-marrow,’ and the latter part of the compound Childers refers to *Sk. majjā* without attempting to show by what steps *miñjā* has grown out of *majjā*.

Dr. Jacobi's quotation of *asthi-miñjâ*¹ is important as proof of a Sk. *miñjâ*, *i.e.* *mriñjâ*, cf. Sk. *mrijâ*, wiping, smearing, from the root *mrij*, of which there was probably a nasalized form *mriñj*, and from which *majjâ*, evidently a *prâkritised* form, could be derived.

Other etymologies of *majjâ* suggest themselves: (1) *majjâ*=by assimilation *mañjâ* from the root *mañj*, to wipe, smear (cf. A.S. *smeru*, fat, smear, with Gr. *σμάειν*, to rub, wipe; Sk. *√lip*, smear, daub, *lepa*, salve, grease); (2) *majjâ* = *mañjâ* = *marjâ* (cf. *Prâkrit* *mañjara* for *mârjara*) from the root *mrij*.

I do not think that *Pâli* *miñjâ* in *aṭṭhi-miñjâ* can be derived from Sk. *majjâ*, but that *Pâli* and *Jaina Prâkrit* retain an older form.

ARAGHAṬṬA.

Cakkavaṭṭaka, *Cullavagga*, v. 16. 2, in *Vinaya Texts*, pt. iii. p. 112, is neatly rendered by 'wheel and axle.' The translators give *Buddhaghosa's* note, which they describe as 'unintelligible'—*arahatta-ghaṭi-yanta*. The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading. I would propose to amend it to *araghaṭṭa-ghaṭiyanta*. The former part of this compound is the Sk. *araghaṭṭa*, and corresponds exactly to the *Hindî* *arhaṭ* or *rahaṭ*, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that *karakataka* (*Cull.* v. 16. 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the *tûlâ* or *cakkavaṭṭaka*. The Commentator says that the long ropes used for the purpose of drawing up

¹ I assume that *miñja* is not after all a coinage by the Commentator.

the bucket were worked either by hand (over a wheel) or by a bullock. Compare, too, Buddhaghosa's note on *cammakhaṇḍa* (*Vinaya Texts*, pt. iii. p. 113):—

Cammakhaṇḍam nâma tûlâya vâ karakatake¹ vâ yojettabbam cammabhâjanam.

UJJAGGHATI, UJJHAGGATI.

Childers has *ujjhaggikâ*, loud laughter, but not *ujjhaggati*. See *Therî-Gâthâ*, pp. 131, 183; *Puggala-Paṇṇatti*, p. 67. The simple verb *jagghati*² (not in Childers) is in *Jât.* iii. p. 223, l. 25. See *Suttavibhaṅga*, i. p. 128; *Anguttara*, iii. 67. 5.

UBBANDHATI.

Childers has no record of this verb, which with *rajjuyâ* probably means to 'strangle.' See *Jât.* i. p. 504. In a parallel passage in *Jât.* iii. p. 345, *rajjuyâ* is omitted. See *Sutta Vibhaṅga*, I. p. 73; *Therî-Gâthâ*, v. 80, p. 131.

There is a verb *ubbhaṇḍati* (not in Childers) in *Mahāvagga* viii. 13, 1, 'to bundle up, wrap up'; and, with a different meaning, a verb *ubbhaṇḍeti* (*Therî-Gâthâ*, p. 204).

ULLOKA.

Ulloka (see *Cilimikâ*), 'a cloth placed under the bedstead or chair to keep the stuffing from coming out,' *Cull.* vi. 2. 7, *Mahāvagga* i. 25. 15; 'a cloth to remove cobwebs,' *Cull.* viii. 1. 3. The translators of the *Vinaya Texts* give no etymology of the word, and seem to look upon it as a corrupt form. May it not be considered a variant of *ulloca* an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, 'an awning'? In the *Aupapâtika Sutta*, § 32, we find a form *ulloga* = *ulloka*, and *ulloya* = *ulloca*.

¹ MS. *kaṭadakatake*.

² Sk. has no *√jaggh*, *√jaggh*; cf. Sk. *√kakk*, *khakkh*.

USSOḤHIKĀ.

Childers has *Ussolhi*, but not *Ussolhikā*. *Cf.*

Na hi nūn' imassa saṃanassa || tucchakoṭṭhasmiṃ musikā.

Ussolhikāya naccanti || tenāyaṃ samaṇo sukhī.

(*Samyutta Nikāya*, vii. 1. 10, pp. 170, 171).

EKODI-BHĀVA.¹

"This term has been variously explained by Pāli and Buddhist scholars. Burnouf renders it by 'unity' (of mind), Gogerly by 'purity,' Prof. Rhys Davids by 'exaltation.' Childers defines it by 'predominance'; but adds that he does not feel competent to give a decided opinion as to the exact meaning of *ekodi-bhāva*. According to a commentary quoted in his dictionary, *EKODI*=*eka*+*udi* (from *u deti*), and is a synonym (*adhi-vacana*) of *Samādhi*. Prof. Kern, in the introduction to his translation of the '*Saddharma-Puṇḍarīka*' ('Sacred Books of the East,' vol. xxi. p. xvii), calls attention to the corresponding term, *ekoti-bhāva* in the '*Lalita-Vistara*,' p. 439, l. 6, which he connects with the ἁπαξ λεγόμενον *EKOTI* in the '*Satapa-thabrahmana*,' xii. 2. 2. 4. Referring to the P. W., *s.v.* *ŪTI*, we find that *EKOTI* (used in the plural) means 'having the same objects or desires of enjoyment (as food, etc.).' This use of so rare a term does not help us to explain the Buddhist sense of *ekodi*, nor does the word *ekoti-bhāva* of the '*Lalita-Vistara*' throw any light upon the subject beyond the fact that it does duty for the *ekodi-bhāva* of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of *ekodi-bhāva* except one stock passage descriptive of the four *jhānas*. The following passage goes to show that '*ekodi-bhāva*' is connected with *Samādhi* (a more advanced state of meditation than *Jhāna*):

¹ See "*Academy*" for March 27th, 1886, p. 222.

‘Pañcaṅgike samādhimhi sante ekodibhāvite’¹
 paṭippassaddhiladdh’ amhi,’ etc.

(Thera-Gāthā, v. 916.)

In verse 962 of the ‘Sutta-Nipāta’ we find *ekodi* uncombined in the phrase ‘*ekodi nipako sato*,’ *i.e. intent on one object*, wise and thoughtful (see Prof. Fausböll’s translation, ‘Sacred Books of the East,’ vol. x. p. 181). With this compare a similar passage (where the plural is used) in the *Samyutta-Nikāya*, ii. 2. 1. The commentator explains *ekodi* by *ekaggacitta*. The Burmese (Phayre MS.) version has *ekodhi*, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than *ekodi*. It nevertheless points, I venture to think, to the real etymology of the word, from *eka* and *odhi* (or *avadhi* = ‘end, point, aim’). The loss of aspiration seen in *ekodi* is not altogether unknown in Pāli, and may be due to the following aspirate in *ekodi-bhāva*, for the use of *ekodi* uncombined is known only to occur in one stock phrase. *Ekodi-bhāva* will therefore signify concentration (of the mind) on one object, *i.e.* on Arahatsip or Nirvāna, in which there is no mental or bodily disturbance of any kind.² Hence we find, instead of *ekodi nipako sato*, the phrase (similar in meaning) *acapalo nipako samvutindriyo*.

It is well known that the Jains, in their philosophical system, employed many terms in common with the Buddhists; so that we are not surprised to find corresponding closely in meaning to *ekodibhāva* the terms (used in reference to pure *jhāna*) *egatta-bhāva*, *egattī-bhāva* = *ekāgratā*.³ With this compare the Jaina ‘*manaso egattibhāva*’ (*Aupapātika Sutta*, p. 59) with the Pāli

¹ *Ekodhibhūto* occurs in the *Satipatthāna-vagga* of the *Samyutta-Nikāya*. See *Āṅguttara-Nikāya*, iii. 100, 4.

² Cf. *Suññato samādhi*, *animitto samādhi*, *appaṇihito samādhi* (*Milinda-Pañha*, p. 337; *Āṅguttara*, iii. 163, p. 299).

³ In the *Yoga philosophy* *ekāgratā* is defined as ‘fixedness of the thinking principle upon any *sensuous* object to which it may be directed; *ekaggatā* is never, I think, thus used in Pāli. Certain of the *Kammaṭṭhāna* exercises consisted in fixing the mind on some *sensuous* object.

‘manaso ekodibhâva’ (Brahmajâla Sutta). The Jainas were not ignorant of the term avadhi, *cf.* ohi-nâṇa = avadhi-jñâṇa (Aupapâtika Sutta, §§ 30, 41); but they restricted it to ‘the knowledge of special objects produced by right intuition (samyag-darṣana = Pâli sammâ-daṣṣana), etc., as destroying the natural hindrances’ (see *Life and Essays of Colebrooke*, vol. i. p. 445). Prof. Jacobi defines ‘ohi-nâṇa’ as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brâhmanic philosophers and Buddhists.¹ It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvâna (*cf.* kevalî, Thera-Gâthâ, v. 679; Sutta-Nipâta, v. 82; Saṃyutta-Nikâya, vii. i. 8-9). In the Yoga philosophy kaivalya denoted isolation of the ‘self’ from the phenomenal world, consisting in absolute extirpation of pain. This final deliverance from the bondage of ‘rebirth’ among men or gods was the final reward of meditation (samâdhi), and approximated closely to the Buddhist Nirvâna.

Before taking leave of ekodibhâva, we must bear in mind the fact, pointed out by Prof. Kern (Saddharma-Puṇḍarîka, p. xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, ‘so that they ought to be restored as much as possible to a more primitive form before a comparison with Pâli can lead to a satisfactory result.’ The Pâli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and ekodi seems to be a case in point. To the Southern Buddhists, ekoti for eka + ūti would be unintelligible, for no known text gives any example of this rare word ūti, which seems to belong only to the Vedic and Brahmana periods; while to the Northern Buddhists the Prâkritized

¹ See an interesting note on ohi-nâṇa, in Dr. Hoernle's edition of the “Uvâsaga-dasô,” fasc. i. p. 48.

form, *ekodi* or *ekodhi*, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the 'Saddharma-Puṇḍarīka' (pp. 142, 146, 395), which has escaped the keen eye of Prof. Kern, is seen in *syandanika-gûthoḍilla* (*var. lect.*—*oḍigilla*,—*oḍigalla*), translated by 'gutters and dirty pools.' Prof. Kern acknowledges that his rendering of *gûthoḍilla* is conjectural. Here we may call in Pâli to throw some light upon the whole compound *syandanika*°. Not seldom we find the Pâli terms *candanikâ* and *oligalla* occurring together (see *Āṅguttara-Nikâya*, III. vi. 8; *Milinda-Paṇha*, p. 220; *Sabbāsava Sutta*), the former meaning, according to the *Abhidhānappadīpikā*, 'a dirty pool at the entrance of a village,' the latter 'a dirty pool near a village.' The Pâli *candanikâ* is probably to be referred to a more original *caṇḍanikâ*, from the root *caṇḍ*, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see *Thera Gāthā*, l. 567; *Cullavagga*, v. 17. 1). *Buddhaghosa* defines it as *asucikalalakūpo*. The Sanskrit *syandanika*, according to the lexicographers, does not mean a tank, well, or pool, but 'a drop of saliva,' and the meaning 'gutter' given to it by Prof. Kern is deduced by him from the root *syand* (*cf.* *syandana*, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pâli *candanikâ*. *Gûthoḍilla* should, I think, be rendered 'cesspool,' answering to Pâli *gûthakūpo*. But the latter part of '*gûthoḍilla* = *gûtha* + *uḍilla*' offers many difficulties. Prof. Kern quotes the Pâli *oligalla* as a parallel form; and, at the first glance, *uḍilla* (*uḍigilla* or *uḍigalla*) looks very much like a Sanskritizing of a more primitive *oligalla*, with an attempt, perhaps, to connect it with *uḍu*. All the MSS. I have examined have the dental, and not the cerebral, *l* in *oligalla*, though Dr. Trenckner finds the word with the cerebral *l* in the *Milinda-Paṇha*. The form *uḍilla* may point to an older *uḍikilla*, from *avaḍi* = *avaṭi* 'pit, well'; while the Pâli *oligalla* may stand for a more

original allagalla, from alla 'wet'=(ulla, olla, well-known Prâkrit forms, Sanskrit ârdra) 'swampy, marshy,' and galla=Sanskrit garta, Prâkrit gaḍḍa 'well, pit.'

Prof. Jacobi, in the Glossary to 'Ausgewählte Erzählungen in Mâhârâshṭrî,' gives us a form 'ullî=schmiere.'

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pâli philology."

Prof. Max Müller, on the substance of the above, contributed the following interesting note to the "Academy" for April 3rd, 1886, p. 241 :—

"After reading Dr. Morris's suggestive article on 'Ekodibhâva' in last week's 'Academy,' I looked through my Buddhist slips, and found there a note that a MS. of the India Office Library reads Ekoṭibhâva in the 'Lâlita-Vistara,' p. 439, l. 5, and that the same reading occurs on p. 147, l. 8, instead of ekâbhibhâva. Added to this, I find a query, 'Could it be for ekakoṭibhâva?' I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoṭi and ekakoṭibhâva would be clear. It would be the same as ekâgra and ekâgrabhâva. Ekâgra occurs in the very first line of Manu, and is well explained there by vishayântarâvyâkshiptakitta, 'concentrated, his mind not being distracted by any other objects.' Koṭi is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoṭi would, therefore, mean being absorbed in one view. I do not give much for ekoti in the Śatapathabrâhmaṇa, explained as meaning 'having the same course.' It looks to me like an attempt to explain a Bhâshâ word which had ceased to be intelligible. I agree with Dr. Morris that the explanation sent to Childers by his friend Subhûti is likewise very artificial. Schiefner's explanation, too, which Dr. Morris does not mention, namely, that ekoṭibhâva represents ekâvalî- or ekolîbhâva, is

not convincing. Dr. Morris proposes *ekâvadhi-* or *ekodhibhâva*, which would give a good meaning, namely, 'absorbed in one limit,' if the transition of *avadhi*, the Jaina *ohi*, into *oḍi*, and, again, the representation of *oḍi* by Sanskrit *oṭi*, could be supported by analogous cases. To take *ekotī* as an irregular contraction of *ekakotī* is, no doubt, unusual. It reminds us of 'mineralogy' instead of 'mineralology.' But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word. However, I only mention this derivation. I do not claim either the merit or the responsibility of it."

Prof. Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on *ekoti* :—

"The passage in question (*Śat. Br. K. xii. 2, 2, 4*) runs as follows : — *Ṁṛiṣṭhyâbhiplavau tantre kurviteti ha smâha Paingyaḥ ; tayoh stotrâṇi ca śastrâṇi ca saṁcârāyati iti. Sa yat saṁcârāyati tasmâd ime prâṇâ nânâ santa ekotayaḥ, samânam ūtim anusamcaranti.*

'Let him make the *Ṁṛiṣṭhya* and *Abhiplava* the two tantras,' said *Paingya*; 'and let him make both the *Stotras* and *Śastras* in (or, of) these two run together (*? i.e.* in the same manner).' Now, because he makes them run together (*? in the same manner*), therefore these vital airs (of man), though being distinct, are *ekoti*, run together along one and the same *ūti*.

The question is, What is here the meaning of *tantra* and *ūti*? Prof. Weber (in *Böttl.-Roth's Dict.*) takes *tantra* in the metaphorical sense of 'normal form, fundamental order'; and *ūti* (from *av* 'to favour') in that of 'striving after a goal, course.' My own interpretation is rather different. I take *tantra* in its original sense of 'warp,' and *ūti* (from *vâ*, 'to weave') in that of 'web, weft.'

He is to make the *Ṁṛiṣṭhya* and *Abhiplava* the warps of two (sacrificial) webs. And because he makes the *stotras* and *śastras* run together therein (*? as the woof*), therefore these vital airs of man are 'one-webbed,' run along one and

the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word *ûti* is intended here, viz. that it may have both the meaning of 'web' and 'course.'

Prof. Weber seems to think that the passage (with *ûti*) is corrupt or incomplete; but I have compared the Bodleian MS. of the *Kâṇva* recension, and find that it has the same rendering of this passage.

Whether this '*ekoti*' has anything to do with the *ekotibhâva* of the *Lalitavistara* is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence."

OPADHIKA.

"Yajamânaṃ manussânaṃ
puñṇapekhânapâṇinaṃ
karotam opadhikaṃ puñṇaṃ
kattha dinnam mahapphalan ti."

(*Samyutta-Nikâya*, vi. 2, p. 233.)

The only meaning that Childers assigns to *opadhika* is 'belonging to *upadhi*'; but this gives no explanation of the word in the *gâthâ* above quoted.

Bearing in mind such phrases as "*puñṇâni anekâni karoti*," "*puñṇaṃ anappakaṃ karoti*," *opadhika* must mean 'exceedingly great,' and be connected with Sk. *upâdhika*.¹ The Editors of the *Divyâvadâna* register an equally puzzling *aupadhika* (p. 542, l. 17-28).

KUKKUṬA-SAMPÂTIKA.

This occurs in *Ânguttara Nikâya*, iii. 56, with reference to a shower of sparks or of hot ashes.

In the *Divyâvadâna*, p. 316, l. 11, we have *kukuṭasam-*

¹ *Opadhika* cannot be referred to *upadaha*ti (not in Childers). See *Milinda-pañha*, pp. 108, 109, 164; *Suttavibhaṅga*, ii. p. 148.

pâta,¹ and in the Index of Words the Editors suggest kukura [? kukûla].

The form kukkuṭa is no doubt correct, being an onomatopoeic word, of which kukkuḷa or kukkula is a variant (see Jātaka, ii. p. 134 ; Saṃyutta, x. 7, p. 209).

Kukkuṭa also signifies a cock, and from its red comb the cock was used as a symbol of fire. Margaret Hunt, the translator of Grimm's Household Tales, vol. ii. p. 128, says, "I will set a red cock on your roof is the incendiary's threat in Germany, where fire is compared to a cock flying from house to house. Grimm's Deutsche Mythologie, p. 568. Red cock-crawling—a cant term for fire-raising in the south of Scotland."

CILIMIKÂ, CILLAKA.

The word Cilimikâ occurs in Cullavagga, vi. 2. 6. 7, and = cimilikâ in Suttavibhaṅga, ii. 40 (cf. note 5 on Mahāvagga, vii. 1. 5). Dr. E. Müller refers cilimikâ to Sk. cilamilika, cilimilikâ, ciliminikâ 'an ornament,' but the translators of the Vinaya Texts render it 'carpet,' 'rug,' and suggest its connection with cola [? cela]. Buddhaghosa explains cilimikâ as tâlapaṇṇâdîhi katâ. This shows that it was a kind of cloth made from leaves, bark, etc., like the Hindî jhilamilî 'a kind of cloth,' jhilamilâ 'a kind of gauze,' cf. Marâthî jhilamilâ 'ornamental shreds of paper, fringe.' With these forms we must connect Hindî cilavana, cilamana, a kind of gauze used as a Venetian blind. The Pâli cilimikâ may have been applied to a carpet or rug on account of its fringe or edging. Cilimikâ is used by the Commentator to explain ulloka, 'a cloth,' 'duster' (Cull. vi. 2. 7). Here perhaps we should compare Sk. jhilli 'cloth,' jhillikâ 'a cloth or rag used for applying colour on unguents,' from cîra 'rag, cloth.' For the forms with initial jh=c compare Sk. jhiri, jhirika, jhilika 'a cricket,' with cîri, cîrika, cilli, cillika 'a cricket.'

¹ Kukkuṭasampâta occurs in Suttavibhaṅga, II. p. 63.

There is a Pāli CILLAKA (not in Childers) signifying 'bark cloth.' It occurs in a somewhat difficult passage in Therî-Gâthâ, v. 390 :—

Diṭṭhâ hi mayâ sucittâ sombhâ dâruka-cillakâ navâ |
Tantihi ca khîlakehi ca vinibaddhâ vividham panaccitâ
||390||

Tamh' uddhate tanti-khîlake viṣaṭṭhe vikale paripakkate |
Avinde khaṇḍaso kate kimhi tattha manam nivesaye ? ||391||
Tathûpamam dehakâni mam tehi dhammehi vinâ na vattanti
Dhammehi vinâ na vattanti kimhi tattha manam nivesaye ? ||392||

"I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a *dancer*). But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any rūpa or form) in the broken-up figure, (for) on what¹ in that (figure) would you fix the mind (as the real form or rūpa)? The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, *i.e.* the four dhâtus). On what then in that (bodily frame of mine) would you fix the mind (as the rūpa) since without these conditions it does not exist?"

Sombhâ (not in Childers) is explained by the Commentary, p. 211, as sombhakâ, which really gives us no help to the meaning of the word. It seems here evidently to have the meaning of potthaka (not in Childers) 'a figure made of wood,' 'a modelled figure' *cf.* Sk. pusta, pustaka).

Sombhâ must be referred to the √çumbh or √çubh.²

¹ *I.e.* on what particular part of the figure when reduced to fragments.

² Is sobhaaṇkam (sobhanakaraṇam) in the Majjhima sîla, rendered 'balls' by Dr. Davids (Buddhist Suttas, p. 192), to be referred to sombhâ in the passage translated above, and to be rendered by 'puppet shows'?

With regard to *cilimika*, *cillaka* and *cîra*, Sk. lexicographers offer no etymology. I would venture to suggest an onomatopoeic root *cir* or *cil* 'to crackle' (*cf.* our 'scrap' from 'scrape'), seen in Hindî *ciracirânâ*, *cilacilânâ* 'to crackle'; *cîranâ* 'to rend, tear'; *cîri* 'a cut, tear'; *jhila-milânâ* 'to crackle'; *jhirî* 'crack, slit, bark.'

CHANDAKA.

Chandakam samharati (not in Childers) seems to mean 'to raise a subscription,' 'make a collection.' *Cf.* Hindî *candâ uṭhânâ* 'get up a subscription,' 'contribute.' See *Jât.* i. p. 422; *Jât.* ii. pp. 45, 196; *Suttavibhaṅga*, ii. p. 250.

DHAMSAṬI.

Childers registers *dhamseti* 'to fell,' 'destroy,' but not *dhamṣati* 'to fall,' 'fall away from' (with the ablative). *Cf.* *Jât.* iii. p. 260, where *dhamṣati* is explained in the Commentary by *parihīyyati*; also *Jât.* iii. p. 457, "saggaṭṭhânâ dhamṣati," explained in the Com. by "ākāsato bhassitvâ paṭhaviṃ pavissati." *Dhamṣate* occurs in *Thera-Gāthā*, v. 225, "sukhâ so dhamṣate," and in v. 610, "dussilo pana mittehi dhamṣate pâpaṃ âcaraṃ."

NIKŪJATI.

Under this head Childers has omitted to register two distinct verbs. The first must be referred to the Sk. *nikûj* 'to chirp, warble, hum.'

Kānasmim vanasaṇḍacāriṇî kokilâ va madhuram nikûjitaṃ
Taṃ jarāya khalitaṃ tahiṃ tahiṃ saccavādivacanam anañ-
ñathâ (*Therî-Gāthâ*, v. 261).¹

The second *nikûjati* (of onomatopoeic origin with the first) is not found in Sanskrit. It means 'to twang.' *Cf.* Sk.

Cf. *Khippaṃ giraṃ eraya vaggu vaggum haṃso va paggayha sanikaṃ nikûjaṃ*
Bindussarena suvikappitena (*Thera-Gāthâ*, v. 1270).

√çiñj (weakened form of a root kiñj or kuñj) 'to twang, jingle'; çinjinî 'a bow-string'; and √kuñj 'to rustle.'

Yathâ câpo ninnamati jiyâ câpo nikûjati (Jât. iii. No. 397, p. 323, l. 7).

NIKKIÑÂTI.

Childers registers kiñâti and vikkiñâti, but not nikkiñâti, but see Milinda-paṇha, p. 284. Does âvapitum in Milinda, p. 279, mean 'to cast off' or 'to give as a present,' "labhati pitâ puttam iṇatto vâ âjivakapakato vâ âvapitum vâ vikkiñitum vâ ti."

NIBBHOGA.

Aññatra oṭṭha-nibbhogâ nāyam jānāti kiñcanan ti (Jât. ii. No. 247, p. 264).

The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Jâtaka-book nibbhoga signifies 'a distortion'; oṭṭha-nibbhoga=oṭṭha-bhañjana¹ 'making a wry face' (Jât. ii. p. 263, l. 25). Nibbhoga, not used in this sense in Sanskrit, is from nirbhuj, cf. Sanskrit oshṭhau nirbhujati 'to distort one's lips, make a wry face,'¹ corresponding to Pâli oṭṭham bhañjati (?oṭṭham bhuñjati), Jât. ii. pp. 263, 264.

PAVECCHATI AND ANUPPAVECCHATI.²

The words pavecchati and anuppavecchati present many difficulties to Pâli scholars, and no satisfactory explanation has, as yet, been given of them.

Dr. Trenckner has pointed out ("Pâli Miscellanies," p. 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

¹ Cf. Sk. bhañjana, bhañjanaka 'contortion of the lips, decay of the teeth.'

² See "Academy" for Sept. 26th, 1885, p. 207.

derivative from *avikshat*; but neither *viç* nor *vish* makes good sense. In the meaning it agrees with Sanskrit *prayacchati*, but the identification presents some phonetical difficulties."

Though *pavecchati* means 'to give,' the syntactical use of *deti* is not quite the same; the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction; but compare the use of *pavecchati* in the following passages:

"Âdeyyesu dadam dânam deyyesu na pavecchati."

(Jât. iii. p. 12; see also p. 172.)

"Kâlena tamhi havyam pavecchati."

(Sutta-Nipâta, vv. 463-4, 490.)

"Appasmim ye pavecchanti esa dhammo sanantato."

(Samyutta-Nikâya, I. iv. 2.)

This employment of an accusative and locative seems to indicate that the original meaning of *pavecchati* was probably not 'to give,' but 'to pour down (on),' and hence to 'bestow, give.'

Instead of referring it to the root *viç* or *vish*, it might well be derived from the root *vriish* ('varsh'), 'to rain,' 'to induce to rain' (causal). Cf. Pâli *acchati*, from the root *âs*, through the aorist *acchi*.

It is worth noting that, traditionally, the meaning of 'give' is assigned to *vriish* by the Sanskrit lexicographers. But the Sanskrit *pra-vriish* is represented in Pâli by the verb *pavassati*, used impersonally, or with 'deva' or 'megha' as subject. Cf. 'pavassa deva' (Sutta-Nipâta, vv. 18, 19, 20); 'mahâmegho pâvassi' (Jât. i. p. 503); see also Samyutta-Nikâya, iii. 3, 4, where *abhivassati* occurs, and again in viii. 7. See Milinda-Pañha, p. 152.

No examples, however, of such phrases as 'devo pavecchati,' 'megho pavecchati,'¹ have as yet been pointed out; but

¹ The Burmese MSS. read *pavacchati* and *anuppavacchati*.

anuppavecchati does occur with deva as its subject in an inedited portion of the Aṅguttara-Nikāya, III. 33, p. 135: "devo ca sammādhāraṃ anuppaveccheyya."

"Puna ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā . . . tesam adhammarāgarattānaṃ . . . devo na sammādhāraṃ anuppavecchati, tena dubbhikkhaṃ hoti" (*Ib.* III. 56, p. 160). See Divyāvadāna, pp. 25, 437; Milinda-Pañha, p. 375.

There is no very great change of meaning between 'to cause to rain,' 'to pour down,' etc., and 'to give.' Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as 'to shower down,' 'to pour down,' and 'to shed,' in the sense of 'to give,' 'bestow,' etc. There is a somewhat difficult passage in the Sutta-Nipāta (vv. 208, 209), where anuppavecchati¹ occurs in the sense of deti, but where the original meaning, perhaps, is implied in the metaphor employed in v. 209:

- "(208) Yo jātaṃ ucchijja na ropayeyya
jāyantam assa nānuppavecche
tam āhu ekaṃ muninaṃ carantaṃ
adakkhi so santipadaṃ mahesi.
(209) Saṅkhāya vatthūni pamāya bījaṃ
Sineham assa nānuppavecche."

Prof. Fausböll translates the foregoing verses as follows:

"Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and *does not give way* to it while springing up towards him, him, the solitary wandering, they call a Muni: such a great Isi has seen the state of peace.

"(209) Having considered the causes [of sin and] killed the seed, *let him not give way* to desire for it."

Anuppavecchati cannot mean 'to give way to,' nor does assa (v. 208) mean *towards him*; the dative must be

¹ Childers, in the Addenda to his Pāli Dictionary, explains anuppavecchati by 'to enter,' from √viç; but this gives no sense.

here used to express 'to' or 'for' (the sake of) as in v. 209 and in the second quotation from the *Āṅguttara-Nikāya*.

There is a great difficulty in the reading *jāyantam* (in v. 208), the present participle of *jāyati*; what we require, as seen in v. 209, is a noun of some kind in the accusative. At first sight one is tempted to read *yāpanam* 'sustenance,' or *pānīyam* 'water,' corresponding to *sineham* in v. 209; but, bearing in mind the use of *deti* in the sense of 'allow,' 'permit,' we might, without much violence to the original reading, substitute the infinitive of *jāyati*, that is to say, put a verbal noun instead of the present participle, and then we should get the following *grammatical* rendering:

"Whosoever, after having uprooted the [sin that has] arisen would not replant it, and *would not allow it to grow up* [again], him, the solitary wandering," etc.

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, 'having considered . . . *having killed*'; but this could easily be got rid of by taking *pamāya* as equivalent to *paminitvā*, signifying 'having discerned,' cf. 'Yo c'idha kammaṃ kurute *pamāya*,' etc. (*Jât. iii. p. 114*).

The meaning of the foregoing passage might be expressed in the following terms:

"Having considered the causes [of sin, *i.e.* having got at the *root* of sin], having discerned the *seed* [*i.e.* having found out the *germs* of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity]."

Sineha (*sneha*) does not only mean 'desire,' but, in regard to *seed*, signifies (fructifying) *moisture*, as in the following passage from the *Saṃyutta-Nikāya*, v. 9:

"Yathā aññataram bijam khette vuttam virūhati patha-vīrasañ cāgamma sinehañ ca tad ubhayam evam khandhā ca dhātuyo cha ca āyatanā ime hetum paṭicca sambhutā hetubhaṅgā nirujjhare."

"As some seed cast into a field grows up by reason of the earth's sap and the [life-giving] *moisture* [in the earth]

[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated."

If, however, we are to take *pamâya* in the sense of 'having killed,' for it can be so translated, then *saṅkhâya* must be referred not to the Sanskrit *saṅkhyâ*, but to the causal of *saṅkṣi*, and may be rendered 'having destroyed,' i.e. "the sage *having* once *destroyed* the root, and having *killed* the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits." This interpretation fits in well with v. 207, the commencement of the *Munisutta*:

"From intimacy [with the world] arises fear, from household life arises defilement; the homeless state, freedom from association [with the world]—this is, indeed, the view of a Muni."

PAMUÑCATI SADDHAM.

In *Mahâvagga*, i. v. 7, *Samyutta*, vi. 1, 2 *Brahmâ Sahampati* entreats the Buddha to open the door of the Immortal (i.e. of *Nirvâna*), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered. In answer to this request, Buddha repeated the following stanza:

"*Apârutâ tesam amatassa dvârâ || ye sotavanto pamuñcantu saddham ||*"

This is rendered by the translators of the *Vinaya Texts* (*Sacred Books of the East*, vol. xiii. p. 88) as follows:

"Wide open is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it."

Mr. Bendall, in the *Journal of the Pâli Text Society* for 1883 (pp. 77–85), draws attention to the translation of *pamuñcantu* by 'send forth to meet it,' and points out that it would be difficult, if not impossible, to verify this sense of the verb. He suggests that *saddham* in the stanza quoted above is not 'faith,' but 'an offering to the manes,' representing the older Brahmanical faith, and that *pamuñcantu*

signifies 'let them relinquish.' But the thought of Brahmâ Sahampati, on hearing the Buddha's reply to his request, does not support either the translation given by Dr. Oldenberg and Prof. Davids or that suggested by their critic :

"Then Brahmâ Sahampati understood 'the Blessed One grants my request that he should preach the doctrine.' "

As the gâthâ stands translated no such request is granted. We must therefore endeavour to look at the Pâli a little more closely.

Tesaṃ I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma; sotavanto does not, I think, here mean 'having ears,' though this sense is supported by the Thibetan version of the Sanskrit equivalent of the Pâli original. In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavâ, in a Buddhistic sense, might be almost equivalent to Pâli tevijjo. It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvâna, self-revealed, and at first known only to himself. To saddham I would give its ordinary meaning of *faith*.

The next difficulty is with pamuñcantu. The translators of the Vinaya Texts seem to have overlooked a use of the verb pamuñcati in the sense of 'utter,' 'declare.'

"Vâcaṃ pamuñce kusalaṃ nâivelam "

(Sutta Nipâta, v. 973).

Fortunately we have an example of the use of pamuñcati with saddham, where the meaning seems tolerably clear.

"Yathâ ahu Vakkali muttasaddho

Evam eva tvam pi pamuñcayassu (? pamuñcassu) saddham."

(Sutta-Nipâta, v. 1146.)

This is translated by Prof. Fausböll (Sacred Books of the East, vol. x. p. 213) as follows :—"As V. was delivered

by faith, so shalt thou let faith deliver thee." Prof. Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections.

Muttasaddho does not mean delivered by faith, for that is expressed by the familiar term saddhâvimutto. I would suggest the following alteration:—"As V. was one by whom the faith was proclaimed, so shalt thou proclaim the faith."

Now in v. 1131 Piṅgiya, to whom the words in v. 1146 are addressed, says, "Pârâyanam anugâyissam" I will proclaim the way to the further shore (*i.e.* Nirvâna). Taking sotavanto, pamuñcantu, etc., in the senses already suggested, the stanza from the Mahāvagga might be rendered thus:—

"Wide ope to them are now Nirvâna's gates,
Let them who know the truth the faith declare."

Of course Buddha was the only one *conversant with the truth* (sotavâ), and so Brahmâ Sahampati understood it, and departed, knowing full well that his request was granted.

Professor Kern has found the same difficulty in the translation of the verb pamuñcati. He says:—"I do not understand this pamuñcantu 'let them cast off, loose or emit.' Perhaps we have to read payuñjantu 'let them produce.'" (Saddharma-puṇḍarîka, p. xii, note 6.)

PASSA.

Childers has not registered this word, which occurs in Thera-Gâthâ, v. 61, p. 9.

Passati passo passantam apassantañ ca passati
Apassanto apassantaṃ passantañ ca na passatî ti.

With the above quotation compare Upanishad, pt. ii. Sacred Books of the East, vol. xv. p. 345, where Prof. Max Müller quotes from the Chhândogya Upanishad the following lines:—

Na paśyo mṛityuṃ paśyati na rogaṃ nota duḥkhatâṃ
Sarvaṃ ha paśyaḥ paśyati sarvaṃ âpnoti sarvaṣaḥ.

PUNARABHISHEKA.

Punarabhisheka is mentioned in the Aitareya Brâhmaṇa, 8. 5. i. (ed. Aufrecht, p. 214), and is alluded to in the Vaddhakisûkara Jâtaka (No. 283, ii. p. 409), translated by the present writer in the Folk Lore Journal, vol. iv. pt. i. pp. 48-52.

The Jâtaka story says, "They made kings sit in a fine chair made of Udambara wood, and consecrated him with three shells."

BHASTÂ.

The only meaning assigned to bhasṭâ in Childers is 'bellows,' but it occurs in the sense of (1) 'goat' (=aja), Jât. iii. p. 278; (2) 'leathern bag,' 'a skin,' Jât. iii. p. 346; Thera-Gâthâ, vv. 1134, 1138; Therî-Gâthâ, p. 202, l. 19.

MAKKAṬIKA.

In Jât. ii. p. 70, mukha-makkaṭikaṃ karoti means 'to make monkey-faces,' 'to make grimaces,' cf. makkavi-kâraḍini karoti (Jât. ii. p. 447); and makkaṭiyâni karoti (Jât. ii. p. 448).

In the first gâthâ to Jât. No. 299, ii. p. 448, okkandikaṃ kîlâti seems to be equivalent to makkaṭaṃ karoti. The Com. explains okkandikaṃ by "migo viya okkandikatvâ." If okkandikaṃ kîlâti signify 'to cut capers,' 'gambol,' it is to be referred to the √skand; or if it be the same as 'kikim karoti' (see Jât. ii. p. 71), then we should have to refer it to the √krand.

MOKKHACIKA.

This word occurs in the Majjhimasîla. Dr. Rhys Davids, translating Buddhaghosa's note, explains it by 'tumbling.'

Childers renders it 'tumbling, acrobatic feats.' Turning summersaults is certainly one part of the amusement expressed by mokkhacika (see Vinaya Texts, pt. ii. p. 184), but how is the word to be etymologically explained?

The first part of the term—mokkha from $\sqrt{\text{muc}}$ —may mean ‘tumbling, falling,’ but what is cika? I take it to mean ‘turning’ from a root cik, a weakened form of $\sqrt{\text{cak}}$ ‘to turn, whirl’ (cf. Sk. cakita ‘shaking,’ cak-ra ‘a wheel’; Hindi cakcaka ‘flashing’), a nasalized form of which we have in Sk. cañc-ala; Hindî cañcala ‘lightning,’ cañc-nânâ ‘to thrust, shoot.’

For weakened forms like cik¹ from cak, compare the Sk. roots aṅg and iṅg; çam and çim; ças and çis. Not only have we in Pāli traces of a root cik from cak, but also a root cing ‘to turn or go round’ (not found in Sansk.), in ciṅgulaka ‘a mimic windmill made with palm leaves.’

Ciṅgulaka was probably an old game of ‘whirligigs.’ In Jain Prākṛit it is called vaṭṭa-kheḍḍa (see Aupapātika-sutta, § 107, p. 77).²

There must have been a noun ciṅg-ula ‘a wheel,’ for we find in the Aṅguttara-Nikāya iii. 15. 2, the denominative ciṅgulāyitvā ‘causing a wheel to go round.’ This root cing in the sense of ‘to jump,’ explains Sk. ciṅg-aṭa (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

LAṄGHAKA.

Laṅghaka (not in Childers) is an ‘acrobat.’ See Milinda-pañha, pp. 34, 191, 331; Jāt. i. 431. Laṅghana-sippa = ‘the art of jumping over swords or knives,’ Jāt. i. p. 430.

Cf. “laṅghana-dhāvana-gīta-naccādīni” (Jāt. ii. 431); laṅghî (Jāt. ii. p. 363; Jāt. iii. p. 226).

LOCANA.

The only meaning given to locana by Childers is ‘eye,’ but there is another locana in the phrase kesamassulo-

¹ Cf. Hindî cikalanâ ‘to chew slowly’; cikanânâ ‘to rub, polish.’

² In this section of the Aupapātika Sutta we find daṇḍa-yuddha and nāḷiyā-yuddha. See note on Daṇḍa-yuddha in the “Journal of the Pāli Text Society,” 1884.

cana (Puggala-Paññatti, p. 55; Āṅguttara-Nikāya, iii. 151; Jât. iii. pp. 74, 235). Here locana has the sense of the Sanskrit *luñcana* 'pulling or tearing out,' and is a derivative of a verb *loceti* (not in Childers), the causative of *luñcati*.

locana : loceti :: mocana : moceti.

loceti : luñcati :: moceti : muñcati.

The usual causative of *luñcati* is *luñceti* (not in Childers), cf. *kese luñcetvâ* (Therî-Gâthâ, Com. p. 186):—

Te sâdhû ti tassâ tâlatṭhinâ kese luñcetvâ pabbajesuṃ.

But *locayati* occurs once in our printed texts:—

Pañcapaññâsa vassâni rajojallaṃ adhârayiṃ

Bhuñjanto mâsikam bhataṃ kesamassuṃ alocayiṃ.

(Thera-Gâthâ, v. 283.)

VALETI.

Childers has no examples of the verb *valeti* 'to twist, wring,' cf. *gîvaṃ valeti* 'to wring the neck' (of a bird), Jât. i. p. 436. In Jât. i. p. 452, we find the expression '*sâtake valeti*,' where *valeti* may perhaps mean to fold?

VIKAṆṆAKA.

This word (not in Childers) occurs in Jât. i. p. 227, l. 27; p. 228, ll. 2, 7, and signifies a harpoon for *spearing* a crocodile. The Com. explains *vikaṇṇaka* by *vikaṇṇakasalla*.

VIDAṂSAKA.

Danta-vidaṃsaka, 'a harsh grating laugh,' literally gnashing of the teeth' (Āṅguttara-Nikāya, iii. 103, p. 261, l. 4; Jât. iii. p. 222, l. 7).

VIDDHA.

In the following passage *viddha* seems to mean 'open, clear':

“Seyyathâpi nâma saradasamaye viddhe vigatavalâhake deve âdicco nabham abbhussukkamâno¹ sabbam âkâsagataṃ tamam abhivihacca¹ bhâsate ca tapate ca virocate ca, etc.” *Ânguttara-Nikâya*, iii. 92, 2, p. 242; *Saṃyutta-Nikâya*, ii. 3, 11, p. 65.

VETI.

Veti=Sk. vy-eti ‘waned,’ does not occur in Childers’ dictionary. Cf. Udeti âpûrati veti cando (*Jât.* iii. p. 154, l. 6).

SAṆKASÂYATI.

Saṅkasâyati ‘to be dejected’ is not in Childers, but see *Ânguttara*, ii. iv. 8, p. 69; *Saṃyutta-Nikâya*, p. 202.

SAṆKOCANA.

Mukha-saṅkocana ‘contortion of the mouth, wry face’ (*Jât.* iii. p. 57. See note on NIBBHOGA).

SAMADHIGAṆHÂTI.

Pâli, in common with Sanskrit, employs the term samadhigacchati (see *Thera-gâthâ*, v. 4, p. 2), but samadhi-grīṇhâti does not appear in the Sanskrit dictionaries. We find, however, this verb in Pâli with the meaning of ‘to get,’ ‘obtain,’ probably through confusion with samadhigacchati.

“Atthi kho mahârâjâ eko dhammo yo ubho [atthe] samadhiggayha tiṭṭhati diṭṭhadhammikaṇ c’eva atthaṃ samparâyikaṇ câ ti (*Saṃyutta-Nikâya*, iii. 2, 7, p. 86).

In the *gâthâ*, p. 87, to the foregoing passage adhigaṇhâti (not in Sanskrit) is used in the sense of samadhi-gaṇhâti.

“Appamatto ubho atthe adhigaṇhâti pandito.”

¹ Not in Childers.

In the *Āṅguttara-Nikāya*, v. 31, *adhigaṇhāti* seems to mean 'to surpass.' "Yo so Sumane dāyako so amuṃ adāya-kam devabhūto samāno pañcahi ṭhānehi adhigaṇhāti dibbena āyuna," etc.

SĀKAṬIKA.

Childers gives *Sākaṭika* as an adjective, but it occurs in the *Samyutta Nikāya* ii. 3. 3. p. 57, in the sense of 'a carter.'¹ See *Jāt.* iii. p. 104. The *Milinda Pañha*, pp. 66, 194, has the same *gāthā* in a more correct form :—

Paṭigacc' eva taṃ kayirā yaṃ jaññā hitaṃ attano :
Na sākāṭikacintāya, mantādhīro parakkame
Yathā sākāṭiko nāma samaṃ hitvā mahāpathaṃ
Visamaṃ maggaṃ āruya akkhacchinno va jhāyati.

SĀRADDHA.

Childers has a form *sāraddho*, which he explains as *su-āraddho*, but this does not apply to *asāraddho* in the *Āṅguttara-Nikāya* iii. 40–1, p. 148; 128. 2, which must be referred to *saṃrambhati*. Cf. Pāli *sārambha*.

SINGI.

Āṅguttara-Nikāya, iv. 26 :

"Ye te bhikkhave bhikkhū kuḥā thaddhā lapā singī unnaḷā asaṃhātā na me te bhikkhave bhikkhū māmakaḥ."²

Childers has no such form as *singī*, nor is it found in the Sanskrit Dictionaries.

The Commentary has the following note :

"Singī ti tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgārata cāturiyaṃ parikkhatatā parikkhattiyaṃ ti evaṃ vuttehi siṅga-sadisehi pākataḷilesehi samannāgatā."

Lapa is not in Childers, but the Commentary explains it by *upalapaka* 'a fawner, intriguer.' See Childers, s.r. *lapako*.

¹ Cf. *sākuntika* (not in Childers) 'a fowler, bird-catcher' (*Therā-Gāthā*, v. 299).

² *kuḥā thaddhā lapā singī carissanty ariyā viya* (*Therā-Gāthā*, v. 959, p. 87).

SOTTI.

Sotti (Aṅguttara-Nikāya, iii. 70, 5, p. 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull. v. 1. 3. Dr. Oldenberg gives Buddhaghosa's explanation of kuruvindakasutti, which may be compared with the commentator's note on sotti:—

“kuruvindakasuttiyā ti kuruvindakapāsānacunṇāni lābhaya (*sic*) bandhitvā katakuḷika-kalāpako vuccati, taṃ ubhosu antesu gahetvā sarīraṃ ghaṃsanti” (Cullavagga, p. 315).

“Sottin ti kuruvindasottim kuruvindakapāsānacunṇehi saddhim lākhā yojetvā maṇike katvā vijjhivā sutte āvutitvā taṃ maṇi-kalāpa-pantim ubhato gahetvā piṭṭhim ghaṃsenti” (Com. to Aṅguttara-Nikāya).

Sotti is therefore a ‘back-scratcher,’ made after the fashion of a string of beads. Lābhaya in Dr. Oldenberg's note must be a blunder for lākhāya.

SELETI.

Gāyanti selenti ca vādayanti ca (Buddhavaṃsa, i. 36, p. 3).¹ See Sutta-Nipāta, v. 682, p. 128, where the Editor prints selenti, but the Commentary to the Buddhavaṃsa does not support the cerebral *l*.

Childers makes no mention of the verb seleti ‘to shout,’ but records the derivative selanaṃ (with dental *l*) ‘noise,’ ‘shouting,’ without giving any information as to the etymology of the word. The Commentary to the Buddhavaṃsa defines selenti by “mukhena selita-saddaṃ karonti.”

The etymology of the verb seleti is doubtful. If we read seleti, it might be connected with Sk. svarati, Pāli sarati; but if seleti is the true form, then it ought perhaps to be referred to the root çlāgh ‘to praise,’

¹ Cf. Aupapātika Sutta, p. 56 :

Gāyantā vāyantā naccantā taha hasanta-hāsantā (?-bhāsantā).

‘applaud.’ Cf. the Prâkrit *salaha*, a substitute for *çlâgh* (Hemacandra, iv. 88).

Pâli has the verb *silâghati*, Sk. *çlâghati*; but *seleti* may possibly be a contracted causative, and represent a Prâkrit *salhayati* (*silhayati*) for *salahayati* (*silahayati*).

Dr. E. Müller (Pâli Grammar, p. 7) wrongly explains *seleti* as *çâdayati* ‘to fall off,’ and adds that *usselheti* (Cullavagga i. 13, 2=Suttavibhaṅga i. 1, 80—“*usselhenti pi appoṭhenti pi*”) is a compound of this verb *seleti*, and does not mean, as the translators of the Vinaya Texts affirm, ‘to exhibit signs of anger.’

Usselheti, I venture to think, is connected with *seleti* from the $\sqrt{\text{çlâgh}}$, and signifies ‘to shout out,’ a meaning that suits the sense of the context in the passage referred to.

SÛPÎ, SÛPEYYA.

Childers has *sûpa*, but not *sûpî* (=sûpasampanna), Jât. iii. p. 328, or *sûpeyyapaṇṇa* ‘curry-leaf,’ ‘curry-stuff’ (Jât. i. p. 99).

EMENDATIONS.

I.

Vilumpat’ eva puriso yâvassa upakappati
Yadâ c’aññe vilumpati so vilutto vilumpati

(Jât. ii. No. 240, p. 239.)

In a parallel passage in the Saṃyutta-Nikâya iii. 2. 5, p. 85, we find the following additional lines:—

Thânamhi maññati bâlo || yâva pâpaṃ na paccati ||
Yadâ ca paccati pâpaṃ || atha bâlo dukkhaṃ nigacchati ||
Hantâ labhati hantâraṃ || jetâraṃ labhati jayaṃ ||
Akkosako ca akkosam || rosetâraṃ ca rosako ||
Atha kamma-vivaṭṭena || vilutto vilumpatî ti ||

The verses as they stand in the Jâtaka text do not make very good sense.

“A man e'en plunders as long as it is profitable to him, (but) when others plunder (him, then) the plunder'd plunders.”

The additions of the *Saṃyutta* seem to show that, since the *slayer* meets a slayer (*i.e.* is slain), etc., we ought to alter the text of the *Jātaka* verse so as to translate ‘the plunderer is plundered,’ instead of ‘the plunder'd plunders.’

The note in the *Commentary* to the *Jātaka* verses is as follows :—

So vilutto vilumpatī ti atha so vilumpako aññehi vilumpati, vilumpate¹ ti pi pātho, ayaṃ ev' attho . . . evaṃ vilumpako puna vilumpaṃ pāpuṇātī ti.

If we read “so vilutto viluppati,” it makes sense “he being plunder'd is grieved,” but the true reading is perhaps “so viluttā vilumpate” ‘the plunderer is plundered.’

Viluttā would represent a *Sk.* vilopṭri ‘a plunderer,’ ‘spoiler,’ and correspond to the nouns hantā and jetā in the *Saṃyutta* gāthās.

II.

Balañ ca vata me khīṇaṃ, pātheyyañ ca na vijjati
 Sañke paṇuparodhāya, handa dāni vajām' ahan ti
 (Āsaṅkā *Jātaka*, No. 380, p. 249.)

The *Commentary* explains sañke by āsaṅkāmi. I propose to read ‘āsañke paṇuparodham,’ etc., for sañke paṇuparodhāya.” The sense seems to require it, and it would not be against the metre.

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, “sañke, etc.” Whereupon the girl says, “O king, you know my name; you have just spoken it.” As the maiden's name is Āsaṅkā, the king most probably said “Āsañke paṇuparodham.” *cf.* tass' uparodham parisāṅkamāno (*Jāt.* iii. p. 210).

¹ For vilumpate see *Jāt.* iii. p. 513.

III.*

“Saṃkhâya lokasmiṃ parovarâni
yassa jitaṃ n’atthi kuhiñci loke
santo vidhûmo anigho mirâso
atâri so jâtijaran ti brûmîti.”

(Sutta-Nipâta, v. 1048, p. 191.)

This verse occurs in the *Āṅguttara-Nikāya* iii. 32, p. 133, from which Prof. Fausböll gives Dr. Trenckner’s quotation. Here again the reading is inaccurate:—“Saṃkhâya lokasmiṃ parovarâni yassa jinaṃ (or yasmiṃñjitaṃ) n’atthi,” etc.

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows:

“Having considered everything in the world . . . he who is not *defeated* anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say.”

The translator takes yassa jitaṃ n’atthi to mean, literally, ‘to whom there is no *defeat*,’ jitaṃ being here used as a noun. But jitaṃ, I venture to think, is never employed in the sense of *defeat*—*cf.* jitaṃ apajitaṃ kayirâ, etc.=victoriā . . . cladem facere potest (*Dhammapada*, v. 105). The usual term for *defeat* is parājaya in contradistinction to jaya and vijaya (*Jât.* iii. pp. 6, 7; *Dham.* v. 201). Yassa jitaṃ is here plainly a scribal blunder (*cf.* *Dham.* v. 179).

The editor gives the variant reading yassañhitaṃ probably for yassa ’ṅgitaṃ, and this again for ‘yass’ ingitaṃ,’ which gives good sense.

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS. of the *Āṅguttara-Nikāya* (*Devadûtavagga*, iii. 4. 2) that I have consulted, read yasamsi-jitaṃ (or yasmsi-jitaṃ), whilst the Burmese (Phayre) MS. has yassiñcitaṃ, from which it is not

* For III. IV. V., see “Academy” for Sept. 19th, 1885, pp. 189, 190.

difficult to see that the true reading is *yass' iñjitam*. 'Iñjitam' or 'ingitam' means 'motion,' limited often to 'evil affections' (see *Dhammapada*, v. 255, 'N'atthi Buddhānam iñjitam' = 'Non est Buddharum motus'; cf. *Thera-gāthā*, v. 386; *Sutta-Nipāta*, v. 1041; *Samyutta-Nikāya*, v. 5).

A copy of the Commentary to the *Anguttara*, prepared for me by the learned Buddhist priest Subhūti, reads *yass' iñjitam*, and says that the *satta injitāni* by which an *Arahat* is unmoved are *rāga*, *dosa*, *moha*, *māna*, *diṭṭhi*, *kilesa*, *duccarita*. *Buddhaghosa's* reading is of course the true one, and must be admitted into the text.

IV.*

"Aññāya sabbāni nivesanāni
anikāmayam aññātaram pi tesam
sa ve muni vītagedho agidho
nāyûhati parâgato hi hoti."

(*Sutta-Nipāta*, v. 210, p. 37.)

This is rendered as follows in the "Sacred Books of the East" (vol. x. p. 34):

"He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, *does not gather up (resting places)*; for he has reached the other shore."

Prof. Fausbøll has translated *nāyûhati* (not in Childers) as if it were *nāvûhati*. The word *âyûhati* does not mean 'to gather up,' but to 'strive,' 'use exertion,' 'endeavour.' In Buddhist phraseology he who has gone to the *further shore* has reached *Nirvāna*. An *Arahat* is free from passion, and has no internal struggles (see *Sutta-Nipāta*, v. 177).

In the *Samyutta-Nikāya*, I. i. 1, Buddha, in answer to the question how he crossed the stream, replies:

(a) "Khvāham āvuso appatitṭham anâyûham ogham atarin ti."

(b) “Yadâ svâham âvuso santiṭṭhâmi tadâssu
samsîdâmi yadâ svâham âvuso âyûhâmi
tadâssu nibbuyhâmi.”¹

i.e. “I indeed, *not* (now) *exerting myself*, crossed the shoreless stream.” [The commentary explains an âyûham by avâyamanto.]

“When, sir, I remained quiet, then, in fact, I sank; (but) when I exerted myself, then, indeed, I reached the shore.”

This notion is referred to again in the Saṃyutta-Nikâya, II. i. 5 :

“yâva na gâdham labhati
nadîsu âyûhati sabbagattehi jantu
gâdhañ ca laddhâna thale ṭhito so
nâyûhati pâragato hi so ti.”

“Until a man gets a firm footing (on the land) he *strives* with all his might and main² in the stream; but, when he has gained a firm footing, and stands on *terra firma*, he *no longer strives*, for he has reached the further shore” (see Saṃyutta-Nikâya, ed. Feer, p. 53).

The Pâli root yûh corresponds to Sanskrit √ûh;³ cf. viyûhati (or vyûhati), ‘to dig or gather up sand or dust,’ and see Suttavibhaṅga, part i. p. 48: “*pamsum viyûhanto*,” Com. to Ambavaṭṭhasutta.

V.*

“
munim moneyyasampannam tâdisam yaññam âgatam
bhakuṭim vinayitvâna pañjalikâ namassatha
”
(Sutta-Nipâta, v. 484, p. 85).

In the translation (p. 79) the phrase bhakutim vinayitvâna is altogether disregarded, and there is no note to inform the reader that anything is missing.

¹ Nibbuyhati is not in Childers' Dictionary (see Therî-Gâthâ, v. 468).

² Literally ‘with all his limbs.’

³ See Milinda-Pañha, pp. 108, 110.

“The Muni who is endowed with wisdom, such a one who has resorted to offerings,¹ him you should worship.”

Bhakutiṃ vineti is to be compared with bhakutiṃ karoti in the Jātaka book (*cf.* bhṛikuṭiṃ kṛitvā Divyāvadāna p. 625), and bhākuṭikabhākutika in the Vinaya Texts (see “Notes and Queries” in the Pāli Journal for 1884, p. 90). Bhakutiṃ vineti means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face.

VI.

Madhū 'ti maññamānā ye taṃ viṣaṃ samāsāsisuṃ
tesaṃ taṃ kaṭukam āsi, maraṇam ten' upāgamuṃ.

(Jāt. iii. No. 366, p. 201.)

The metre of the first line is irregular; for samāsāsisuṃ we ought perhaps to adopt the reading of Cs. samāsisuṃ from the root aç ‘to eat.’² Bḍ. reads akhādisu.

TRACES OF JĀTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS.

The Hindî ūd (=Pāli udda) not only signifies ‘an otter,’ but also ‘a disputed point’ (“this sense,” says Platt, “arises from a story of otters disputing over a distribution of their prey”).

The story here referred to is the Dabbhapuppha-Jātaka, No. 400, iii. p. 332, translated by the present writer in the Folklore Journal, vol. iv. pt. i. pp. 52–54. An inferior version occurs in Ralston’s “Thibetan Tales,” No. xxiv. p. 332, in which the names of the otters are omitted, and the jackal’s name Mâyāvî is changed to Mukhara.

The Moral of the story is omitted in the Thibetan version :—

¹ Should it not be “such a one who has attained to offerings,” *i.e.* by his merits as a sage?

² *Cf.* āsissam in Thera-Gāthā, v. 223, p. 29, and asita in Milinda-Pañha, p. 375.

Evam evaṃ manussesu vivādo yattha jāyati
 Dhammatṭhaṃ paṭidhāvanti, so hi nesam vināyako,
 Dhanāpi tattha jīyanti rājakoso ca vaddhatīti.
 (Jât. iii. p. 336.)

“ Thus when disputes 'mong men arise,
 To law they have recourse.
 The judge their suit full soon decides
 (And fees they have to pay),
 And though their means grow less and less,
 The king's chest fuller gets.’

The only meaning Childers gives to vināyaka is ‘a spiritual teacher or leader, a Buddha,’ (Thera-Gāthā, v. 288), but here vināyaka = vinicchayasāmika ‘the judge by whom disputes are settled.’

PARTICIPLES IN *A* AND *TA*.

In Prākṛit we find vaṃdittā = vanditvā (see Hemacandra, ed. Pischel, pt. ii. p. 82), and desittā = deçayitvā (*Ib.* p. 26).

In Pāli we have similar forms, laddhā = labhdhvā is of course well known, but cf. anuṭṭhitā (Saṃyutta-Nikāya, xi. 1, 2), sinātā (*Ib.* vii. 2, 11).

For Sk. *ya* we find by assimilation *a*, as in manta (Sutta-Nipāta, v. 455, p. 80), āmanta, explained by āmantetvā in the Commentary, Jât. iii. p. 209.¹ Cf. ajjhosā (= ajjhosāya, Milinda, p. 69), Thera-Gāthā, v. 794, p. 77.

Prof. Fausböll quotes the form daṭṭhu = disvā, but probably this is like Jain Prākṛit kaṭṭu, where the infinitive is used for the gerund.

¹ Forms like okkamma, etc., are, of course, common enough, but those like manta, etc., are rare.

DEVADÛTÂ.—(DEATH'S MESSENGERS.)

[AN OLD STORY WITH MODERN VARIATIONS.]

The term Devadûtâ occurs in the Mahâdeva Jâtaka, No. 9, i. p. 73.

Uttamaṅgarukâ mayham ime jâtâ
Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti.

"These grey hairs that have come upon my head are *Death's-messengers* appearing to me, etc."

Dr. Rhys Davids, in his translation, p. 17, of this Jâtaka, renders devadûtâ by '*Angel-messengers*' instead of '*Death's-messengers*.'

Devadûtâ = Yama-purisa or Yama-dûtâ. The Com. to the Jâtaka explains deva by maccu. Cf. the following verse (235) from the Dhammapada:—

Paṇḍapalâso va idâni 'si,
Yamapurisâ pi ca tam upatthitâ.

"Thou art now [grey-haired] like a sear leaf, and *Death's messengers* have e'en waited on thee."

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death. A modern divine, addressing his youthful hearers, says: "*The first grey hair upon our heads is Death's finger laid upon our brow; the first failure in our agility or our sensational acuteness is Death's message to us*" (Dr. Jessopp's Norwich School Sermons, 1864, p. 169).

The messengers of Death are three¹—Old Age, Sickness and Death. When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, 'Did you see Death's first messenger?' he asked. 'I did not,' replied

¹ Tîṇ' imâni bhikkhave devadûtâni (Aṅguttara-Nikâya, iii. 35, p. 138).

the sinner. 'What! did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?' 'I have seen such a one,' answered the man. 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it; and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man. Then Yama questioned the culprit as to Death's *second* messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the *third* messenger—a dead man or woman in various stages of corruption. In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case. For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see *Āṅguttara Nikāya*—*Devadūta Vagga*, iii. 35, pp. 138–142). The account of Buddha's 'drives' previous to the "great renunciation"¹ points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see *Āṅguttara*, iii. 38, 39).

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are. The following is a nineteenth-century parallel by the late Headmaster of one of our public schools:—

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came. And one day, years thereafter, to his great amazement the King of Terrors stood before him. He had broken the bargain, so said the man, while he clung eagerly to life. Death, he alleged, had sent him no warnings.

'No warnings!' was the answer; 'his eyes were dim, and

¹ See *Buddhist Birth Stories*, pp. 76, 77; *Max Müller's Selected Essays*, vol. i. p. 537, ii. p. 197.

his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed." ("Some Help for School Life," by J. Percival, M.A., LL.D., 1880, pp. 121, 122.)

It is worth noting that both Dr. Jessopp and Dr. Percival refer only to *one* messenger—old age—leaving out the fact that the sickness and death of others are equally "Heralds of Death." The Buddhist story is much more telling and effective than its modern representatives.

A variant of the 'story' to which Dr. Percival refers occurs in L'Estrange's Fables,¹ No. CCCL., entitled "An Old Man that was willing to put off Death." "There goes a story that Death call'd upon an old man, and bad him come along with him. The man excus'd himself that t' other world was a great journey to take upon so short a warning, and begg'd a little time only to make his will before he dy'd. Why (says Death) you have had warning enough one would think to have made ready before this. In truth, says the Old Man, this is the first time that ever I saw ye in my whole life. That's false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees; and is not the frequent spectacle of other peoples' deaths a *memento* sufficient to make you think of your own? Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already; And is this a time of day, d' ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there's is no thought of a reprieve in the case of Fate.

[Moral.] "Want of warning is no excuse in the case of Death; for every moment of our lives either is or ought to be a time of preparation for 't."

L'Estrange's version is translated from the 149th fable in

¹ London, 1694.

the *Æsop* of Abstemius (ed. Massarius, Venice, 1519), entitled "De sene Mortem differre volente."¹

"Senex quidam Mortem, quæ eum è vita ereptura advenerat, rogabat vt paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria præpararet. Cui Mors, cur non inquit, hactenus præparasti, toties a me admonitus. Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum etiam iuvenes, pueros, infantes quotidie rapiebant, non te admoneram mortalitatis tuæ? Cum oculos hebescere, auditum minui, cæterosque sensus in dies deficere, corpus ingravescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitum negas. Quare ulterius differendum non est.

"Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus."

La Fontaine's fable of "La Mort et le Mourant" (Bk. viii. fab. i.) may be compared with the above, together with the following metrical Latin fable, entitled "Senex et Mors"²:—

"Annos homo centum qui fere compleverat
Demum advenire Mortem sensit; et, nimis
Properanter illam sic agere secum, querens,
Oravit, ut ne priùs obire cogerit,
Perfecta quàm essent sua quædam negotia:
Saltem expectaret, dum ex nepote filii
Brevi futuras conclusisset nuptias;
Factoque rite testamento, ab omnibus
Remotam rixis familiam relinqueret:
Quòd si migrandum hinc sibi fuisse tam citò
Præmonitus esset . . . Hic senem ultra Mors loqui
Non passa: Funeris habet mille nuntios
Senectus longa, dixit; et prædam abstulit."

¹ See also No. 99 in "Mythologia Æsopica," by Neveletus (Franc. 1610).

² See *Fabulae Æsopicae*, by F. J. Desbillons, Bk. vii. No. xxiii. (Manheim, 1768). Cf. "L'Hore di ricreatione," p. 195, by Lodovico Guicciardini (Venice, 1580), or "Heures de récréation et après disnées," by L. G. 1605, p. 139.

Desbillons refers to "Pilpay, p. 153," without mentioning any edition. This reference may be to the French translation of the *Anwâr-i-Suhailî* by David Sahid of Ispahan, under the title of "*Livre des Lumières ou la conduite des Royes composé par le sage Pilpay*" (Paris, 1644).

I can find nothing in the *Anwâr-i-Suhailî* except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the *Jâtaka* book at the beginning of this article):—

"When the changing watch of age strikes the drum of deep distress,

The heart grows cold to joyous things, to mirth and happiness.

*The white hair comes, its message gives from Fate and terror's king,
And the crooked back and stooping form Death's salutation
bring*" (Eastwick's Translation, p. 72).

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the *Aesop* of Joach. Camerarius, No. 484 (1564, pp. 347, 348), entitled "*De Mortis nuntiis*."

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, vbi illud jaceret anhelans et exanimatum, misertum illius quendam Pheræum qui transiens aspexisset, recreasse ipsum et perfecisse ferunt, vt vires pristinas recuperaret. Ob hoc beneficium Letum promisisse illi memoriam à se grati animi, et cum non prorsus parcere ei posset, non tamen se oppressurum esse de improviso benefactorem suum, sed missurum prius qui monerent quique indicarent quòd appropinquaret Letum. His pollicitis Pheræus elatus, animo securo vitam egit, cumque minimè metueret, Letum ad se auferendum adesse cognovit. Questus igitur ille grauissimè perhibetur, se circumuentum fraude arripi, et Lete vanitatem accussasse: neminem enim præ-nuntiasse aduentum ipsius. Cui Letum narrant demonstrasse,

plurimos à se nuntios ad eum peruenisse. Nam et annos ante sex feбри, et post duos rursum, grauedine ac destillationibus eum laborasse. Intereaque sæpe cum tussi, sæpe capitis doloribus conflictatum, proximè etiam anhelasse. Quibus omnibus ut accedentis Leti nuntiis non longissimè illud abesse commoneri debuerit. Quin etiam, inquit, paullo ante adventum meum, germanum fratrem ad te misi, veternosum illum soporem, in quo aliquantisper pro mortuo iacuisti. Ita probata fide sua, quodque promissum fecisset, Phævum lamentantem et muliebriter eiulantem abripuit.

“Decemur de valetudine imbecillitate et morbis cognoscendam mortalitatem, neque mortem omnibus necessariò oppetendam, nimium perhorrescendam esse.”¹

The following is Grimm's tale, No. 177, *Death's Messengers*.

“In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said ‘Halt, not one step further!’ ‘What!’ cried the giant, ‘a creature whom I can crush between my fingers wants to block my way? Who art thou that thou darest to speak so boldly?’ ‘I am Death,’ answered the other. ‘No one resists me, and thou also must obey my commands.’ But the giant refused, and began to struggle with Death. It was a long, violent battle; at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone. The giant went his way, and Death lay there conquered, and so weak that he could not get up again. ‘What will be done now,’ said he, ‘if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won’t have room to stand beside each other.’ In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side. When he saw the half-fainting one, he went compassionately to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round. ‘Dost thou know,’ said the stranger, whilst

¹ The above is from the edition of 1571 (Lug.), p. 465.

he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee.' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away.' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long.' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought. But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night.' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over.' As soon as he felt himself well again, he began once more to live merrily. Then one day some one tapped him on the shoulder. He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come.' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death. 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer; he yielded to his fate, and went away with Death." ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. ii. pp. 277, 278; 456, 457.)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond. 1708), based on Abstemius' version, the second from "Mrs. Piozzi (Thrale's), Autobiography" (ed. Hayward, Lond. 1861), vol. ii. p. 165.

I.

Fable xiv. Bk. iv.

THE OLD MAN LOTH TO DIE,

or,

CONSIDER YOUR LATTER-END.

“ A Wretch, that on the World's uneasy Stage
Had acted long, ev'n to decrepit Age,
At the last Scene, thought he too soon had done ;
And when Death call'd him, begg'd he might stay on.
He said, His greatest Bus'ness was to do
And hop'd the Fates wou'd not surprise him so ;
But spare him, that he might provision make
For that long Journey which he was to take.

Death ask'd him why he had that Work deferr'd,
Since he had warn'd him oft' to be prepar'd.
He answer'd, He had never seen his Face,
And hop'd he would allow him Days of Grace.
But Death reply'd ; You often saw me near,
My Face in sev'ral Objects did appear ;
I have not only your Coevals slain,
'Till but a few, a very few remain ;
But Young-men, Children, New-born infants too,
And all to caution and admonish you :
All to remind you of your Mortal State,
And that my Coming wou'd be sure, tho' late.

When you perceiv'd your Eye-balls sink away,
Your Hearing fail, and ev'ry Sense decay ;
When you discern'd your Teeth forsake their Place,
Your wrinkl'd Forehead, and your meagre Face ;
Then you my Visage, in your own, might see,
Which every Day was representing Me.

When you observ'd your Blood begin to freeze,
Your bowing Body, and your bending Knees ;
While scarce your feeble Legs your Weight cou'd bear,
Did not these Symptoms tell you I was near ?
And can you yet pretend to be surpriz'd ?

Then Die, your Folly shou'd be thus chastis'd.
 If 'till to-morrow, I your Life reprieve,
 You 'till to-morrow will deferr to Live:
 As you have done, still you, from Day to Day,
 Repentance and Amendment will delay.

THE MORAL.

Since we must Die, but where, is not declar'd,
 We shou'd for Death's Approach be still prepar'd :
 Our Life's uncertain : Time shou'd so be pass'd,
 As if each Minute was to be our last :
 Since on the Way in which our Lives we spend,
 Our future Joys, or Miseries, depend ;
 They best for Heav'ns reserv'd Abodes prepare,
 Who Living, keep their Conversation there.

They who in Endless Pleasures wou'd on High
 For ever Live, to Sin must daily die.
 If our Repentance we procrastinate,
 Our good Desires at last, will be too late.
 Virtue has got the Start in Life's swift Race,
 And, to o'ertake her, we must mend our Pace;
 Else, what we shou'd obtain, we ne'r shall find,
 While she still keeps before, and we behind."

II.

THE THREE WARNINGS.

A Tale.

"The tree of deepest root is found
 Least willing still to quit the ground ;
 'Twas therefore said by ancient sages,
 That love of life increased with years.
 So much, that in our latter stages,
 When pains grow sharp, and sickness rages,
 The greatest love of life appears.
 This great affection to believe,
 Which all confess, but few perceive,
 If old affections can't prevail,
 Be pleased to hear a modern tale.

When Sports went round, and all were gay,
On neighbour Dobson's wedding-day,
Death call'd aside the jocund groom,
With him into another room :
And looking grave, You must, says he,
Quit your sweet bride and come with me.
With you, and quit my Susan's side ?
With you ! the hapless husband cried ;
Young as I am ; 'tis monstrous hard ;
Besides, in truth, I'm not prepared :
My thoughts on other matters go,
This is my wedding-night you know.
What more he urged, I have not heard,
His reasons could not well be stronger,
So Death the poor delinquent spared,
And left to live a little longer.
Yet calling up a serious look,
His hour-glass tumbled while he spoke,
Neighbour, he said, farewell ! No more
Shall Death disturb your mirthful hour,
And further to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several warnings you shall have,
Before you're summoned to the grave :
Willing, for once, I'll quit my prey,
And grant a kind reprieve ;
In hopes you'll have no more to say,
But when I call again this way,
Well pleas'd the world will leave.
To these conditions both consented,
And parted perfectly contented.
What next the hero of our tale befell,
How long he lived, how wise, how well,
How roundly he pursued his course,
And smok'd his pipe and strok'd his horse
The willing muse shall tell :

NOTES AND QUERIES.

He chaffer'd then, he bought, he sold,
Nor once perceived his growing old,
Nor thought of Death as near :
His friends not false, his wife no shrew,
Many his gains, his children few,
He pass'd his hours in peace ;
But while he view'd his wealth increase,
While thus along life's dusty road,
The beaten track content he trod,
Old Time, whose haste no mortal spares
Uncall'd, unheeded, unawares,
Brought him on his eightieth year.
And now one night in musing mood,
As all alone he sate,
Th' unwelcome messenger of fate
Once more before him stood.
Half stilled with anger and surprise,
So soon return'd ! old Dobson cries.
So soon, d'ye call it ! Death replies.
Surely, my friend, you're but in jest ;
Since I was here before
'Tis six-and-thirty years at least,
And you are now four-score.
So much the worse, the clown rejoin'd,
To spare the aged would be kind ;
However, see your search be legal,
And your authority—Is't regal ?
Else you are come on a fool's errand,
With but a secretary's warrant.
Besides, you promised me three warnings,
Which I have looked for nights and mornings ;
But for that loss of time and ease
I can recover damages.
I know, cries Death, that at the best,
I seldom am a welcome guest ;
But don't be captious, friend, at least ;
I little thought you'd still be able
To stump about your farm and stable ;

Your years have run to a great length,
 I wish you joy tho' of your strength.
 Hold, says the farmer, not so fast,
 I have been lame these four years past.
 And no great wonder, Death replies ;
 However, you still keep your eyes,
 And sure to see one's loves and friends,
 For legs and arms would make amends.
 Perhaps, says Dobson, so it might,
 But, latterly, I've lost my sight.
 This is a shocking story, faith,
 Yet there's some comfort still, says Death ;
 Each strives your sadness to amuse,
 I warrant you have all the news.
 There's none, cries he, and if there were,
 I've grown so deaf, I could not hear.
 Nay then, the spectre stern rejoined,
 These are unjustifiable yearnings ;
 If you are lame, and deaf, and blind,
 You've had your three sufficient warnings ;
 So come along, no more we'll part ;
 He said, and touched him with his dart ;
 And now old Dobson turning pale,
 Yields to his fate—so ends my tale."

In this last version of an old Oriental fable the changes are remarkable ; not only does the story carry us from the East to the West, from India to England, but actually removes the locality from the gloomy abode of Hell to a festive scene on earth.

With La Fontaine's fable of "La Mort et le Mourant" compare the following old French version from "Trois cent soixante et six APOLOGUES d'Esopé" par G. Haudent, 1547 (ed. Lorimer, Rouen, 1877), Part II. No. 156 :—

D'UN VIEIL HOMME & DE LA MORT.

Comme la mort adiournait vn vieillard
 Et pretendoit le naurer de son dard
 Il luy pria qu'en ce val transitoire

Elle voulsist le laisser viure encoire
 Veu qu'il n'auoit adonc testamenté
 Aussi qu'en riens ne s'estoit dementé
 De preparer ce qu'appartient de faire
 Ainsque venir en tel cas & affaire
 Luy requerant fort d'auoir patience
 Que de son ame & de sa conscience
 Eust a penser, auant què le saisir
 Et qu'a son corps faire aulcon desplaisir,
 Mais ceste mort luy demanda, pourquoy
 Il n'auoit eu de ce regard en soy
 Quand il voyoit chascun coup de ses yeulx
 Qu'elle prenoit aultant ieunes que vieulx
 Et qu'il n'y a plus aulcun personnage
 Qui a present soit viuant de son eage
 Qui estoit bien assez pour l'aduertir
 Qu'il se debuoit a mourir conuertir,
 A quoy ne sceust ce vieillard contredire
 Mais s'excusa tant seullement par dire
 Qu'il n'auoit veue oncques icelle mort
 Insinuant quau vray auroit grand tort
 D'ainsi le prendre, a la quelle replicque
 A lheure mesme icelle mort replicque
 Quand de ton corps la force decliner
 T'apparoisoit & tes sentz definer,¹
 N'estoit ce pas chose a toy bien certaine
 Que ie venoye et estois fort prochaine
 Ouy pour tout vray pourtant estime & croy
 Que ie n'auray en riens pitié de toy
 Ains te feray mourir presentement
 Malgré ton veul & ton consentement.

¹ Cf. the following passage from the sermons of J. Gerson, Antwerp, 1706. Vol. III. Col. 914 :—

“Vides signa iudicii tui per vniversum corpus tuum et animam tuam: caput tuum floret et fit canum lumen oculorum debilitatur memoria defecit, ingenium induratur.”

Bot I rede a man he amende hym here,
 Or þe dede [Death] come, or his *messangere* ;

His messangere may be called sekness.

(Hampole's Pricke of Conscience, p. 56, ll. 2020, 2024.)

Le Moral.

La fable nous peult demonstrier
 Qu'ayons a viure en telle sorte
 Que nous estimons rencontrer
 Tousiours la mort en nostre porte.

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jâtaka book, or in the Kalilag and Damnag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p. xlix, §§ 5, 6; Crane's "Italian Popular Tales," pp. 351-360; Keith-Falconer's "Kulîlah and Dimnah," pp. xiii-xvi; Max Müller's "Selected Essays," vol. i. pp. 500-548.

PARALLEL PASSAGES.

I.

The Bhisapuppha Jâtaka, No. 392, vol. iii. p. 307, contains an amusing story about *stealing a smell*. A shorter form of this incident, containing all the gâthâs of the Jâtaka tale, occurs in the Paduma-puppha sutta of the Saṃyutta-Nikâya, ix. 14, pp. 204, 205.

II.

The gâthâs 291, 294 in Therî-Gâthâ, p. 34, may be compared with verses 175, 176 in the Gajakumbha Jâtaka, No. 345, iii. p. 139.

III.

With Therî Gâthâ, vv. 488-492, p. 171, compare a prose passage in Āṅguttara-Nikâya, v. 76 (see Jât. ii. v. 23-24, p. 313, Suttavibhaṅga, ii. p. 134).

For "aṭṭhi-kaṅkâlasannibhâ"¹ (Therî-Gâthâ, v. 488) the Āṅguttara has "aṭṭhi-kaṅkalûpamâ."²

¹ The Burmese MSS. read '-kaṅkala°.

² The Copenhagen MS. reads kaṅkalûpamâ.

Kaṅkāla (not in Childers) signifies 'a skeleton.'

For aṭṭhi-kaṅkāla we sometimes find aṭṭhi-saṅkhalikā = aṭṭhi-saṅghāta (Suttavibhaṅga, i. pp. 105, 272-3, and cf. Thera-Gāthā, v. 570, p. 60.

The form "aṭṭhi-saṅkalikā occurs in Mahāvastu, pp. 22, 24.

The Editor thinks¹ that saṅkhalikā (Jāt. i. p. 433, l. 17) ought to be corrected to saṅkalikā. But a *chain of bones*, like our 'bag of bones,' may well express the notion of a bony skeleton, not a mere *heap* of bones, as suggested by saṅkalikā.

IV.

Andho' haṃ hatanetto 'smi, kantâraddhâna pakkhanno
Sayamâno pi gacchissam na sahâyena pâpenâti.

(Thera-Gāthā, v. 95, p. 14.)

With the above compare the following :—

Handâhaṃ hatacakkhu 'smi kantâraddhânam âgato,
Semâ na gacchâmi n'atthi bâle sahâyatâ.

(Dhammapada, p. 86.)

For "semâ na gacchâmin" we must either read "sayamâno pi gacchâmi," or "semânako pi gacchâmi," as in Thera-Gāthā, v. 14, p. 3.

V.

Pattam gandhacunnehi ubbaṭṭetvâ, etc.

(Jât. i. p. 238, l. 7.)

Pattam gahetvâ gandhehi ubbaṭṭetvâ, etc.

(Samanta-Pāsâdikâ in Suttavibhaṅga, i. p. 329.)

Childers has ubbaṭṭana 'shampooing the body,' and ubbatteti, 'to draw out, root out,' but not ubbaṭṭeti, 'to rub clean, cleanse.' Cf. Divyâvadâna, pp. 12, 36.

Though Pâli discriminates between ubbatteti and ubbaṭṭeti, both are from the root vṛit with ud.²

¹ Mahāvastu, p. 387.

² See Jacobi's Aus. Erz. in Mâhârâshṭri, p. 59, l. 35.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings ; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

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It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

**.* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address : 3, Brick Court, Temple, London E.C.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1886.

I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are :

1. Part I. of the Sumaṅgala, edited by myself and Professor Carpenter.
2. The Vimāna Vatthu, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The Anāgata Vaṃsa, edited by Professor Minayeff.
4. The Gandha Vaṃsa, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the Divyāvadāna.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the Pitakas (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the Pūrāmitā's is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the Anatta Lakkhaṇa Sutta. Otherwise the work might have been written by a Buddhist of the Piṭaka schools at Nālanda or Anurādhapura, and it often uses the very expressions of Piṭaka texts. Thus

- Verse 13 -- Dhp. 21.
 „ 14 -- Dhp. 172.
 „ 16 -- M. x. 5. 3.
 „ 19 -- P. P. iv. 19.
 „ 20 -- P. P. iv. 10.
 „ 23 -- Dhp. 103.
 „ 32 gives the Ariyadhanāni.
 „ 43 -- A. 3. 99.
 „ 61 -- S. N. 2. 4. 3.
 „ 117 -- Dhp. 1.

and the general tone is much more in accordance with the Arahat ideal of the Hīnayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kaṭāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the "Friendly Epistle," in striking contrast with the dainty and elaborate beauty of the "Oil Cauldron Stanzas," and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the "Friendly Epistle" shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
„	120	„ „	Valāhaka Jālāka.
„	186	„ „	J. 1. 73, and S. 1. 14. 4.
„	191	„ „	Pāc. 51.
„	200 foll.	„ „	M. P. S. iii. 1. &c.
„	229	„ „	C. ix. 1. 3.
„	235	„ „	M. viii. 1. 11.
„	248	„ „	A. 3. 110.
„	267	„ „	J. 1. 84.
„	300	„ „	S. vi. 2. 5.
„	340	„ „	Khp. 6. 1.
„	489	„ „	S. 4. 10.
„	491	„ „	J. 1. 117. 8.
„	498	„ „	J. No. 4 Kathā Sarit S. vi. 5. 29.
„	521	„ „	Sūci Jātaka.
„	532	„ „	Dhp. 127.
„	620	„ „	A. 3. 58 D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pāli Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Dīgha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NO. OF PAGES.
Journal	136
Anguttara	140
Buddhavaṃsa and Cariya Piṭaka	123
Āyāraṅga	156
—	555
In 1883—	
Journal	136
Thera- and Theri- Gāthā	238
Puggala	111
—	485
In 1884—	
Journal	190
Samyutta, Part I.	275
Sutta Nipāta	229
—	694
And in 1885—	
Journal	104
Anguttara, Part III.	352
Dhamma Saṃgaṇi	300
Udāna	112
—	868
Total	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

EDITED BY

- | | | | | |
|------------------------------|-----|-----|------|-------------------------------|
| 1. Anāgata Vaṃsa | ... | ... | 1886 | Prof. Minayeff. |
| 2. Anguttara, Parts I.-III. | ... | ... | 1885 | Dr. Morris. |
| 3. Abhidhammattha Saṃgaha... | ... | ... | 1884 | Prof. Rhys Davids. |
| 4. Āyāraṅga Sutta | ... | ... | 1882 | Prof. Jacobi. |
| 5. Udāna | ... | ... | 1885 | Dr. Steinthal. |
| 6. Khudda and Mūla Sikkhā | ... | ... | 1883 | Dr. E. Müller. |
| 7. Gandha Vaṃsa | ... | ... | 1886 | Prof. Minayeff. |
| 8. Cariyā Piṭaka | ... | ... | 1882 | Dr. Morris. |
| 9. Tela Kaṭāha Gāthā | ... | ... | 1884 | { Gooneratne Mudda-
liyar. |

EDITED BY

10. Thera Gāthā ...	...	1883	Prof. Oldenberg.
11. Therī Gāthā ...	...	1883	Prof. Pischel.
12. Dāṭhā Vaṇsa ...	...	1884	Prof. Rhys Davids.
13. Dhamma Saṃgaṇi ...	...	1885	Dr. E. Müller.
14. Pañca Gati Dīpana ...	...	1884	M. Léon Feer.
15. Puggala Paññatti ...	...	1883	Dr. Morris.
16. Buddha Vaṇsa ...	...	1882	Dr. Morris.
17. Saṃyutta Nikāya, Part I. ...	...	1884	M. Léon Feer.
18. Sutta Nipāta ...	...	1884	Prof. Fausböll.
19. Cha Kesa Dhātu Vaṇsa ...	...	1885	Prof. Minayeff.
20. Sandesa Kathā ...	...	1885	Prof. Minayeff.
21. Sumaṅgala Vilāsinī, Part I. ...	1886	{ Prof. Rhys Davids & Prof. Carpenter.	
22. Vimāna Vatthu ...	...	1886	{ Gooneratne Mudaliyar.

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

1. PĪṬAKA TEXTS.

A. Aṅguttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaṁsa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Pīṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Saṃyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṃgaṇi.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Māhavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

2. LATER TEXTS.

Abh. Abhidhammattha Saṃgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaṁsa.	Par. Jot. Paramattha Jotikā
Asl. Attha Sālinī.	(quoted in the notes to S.N.).
Cha. Cha Kesa Dhātu Vaṁsa.	Pgd. Pañca Gati Dīpa- na.
Dhp. C. Dhammapada Commentary.	Sad. Saddhammopā- yana.
D.V. Dāṭhā-vaṁsa.	San. Sandesa Kathā.
G.V. Gandha Vaṁsa.	Sās. Sāsana Vaṁsa.
Kh. S. Khudda Sikkhā.	Smp. Samanta Pāsādi- kā.
Kvt. Kaṅkhā Vitarinī.	Sum. Sumanāgala Vila- sinī.
Mls. Mūla Sikkhā.	Tel. Tela Kaṭāha Gā- tha.
Net. Netti Pakaraṇa.	Vsm. Visuddhi Magga
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdanī.	
Par. Dīp. Paramattha Dīpa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.

Bces pai phrin yig.
("Friendly Epistle.")

TRANSLATED BY

HEINRICH WENZEL, PH.D.

(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,¹ first mentioned by Max Müller in the *Journal* for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsin*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasaṃgraha* (published in *Anecdota Ononiensia*, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention: Verse 4—the *Anusmṛtayas* = Dharmas. 54; v. 5—the ten *Virtues*, Dh. 67; v. 8—the six *Pāramitās*, Dh. 17; v. 29—the eight *Lokadharmas*, Dh. 61; v. 40—the *Brahmavihāras*, Dh. 16; v. 41—the four *Dhyāna's*, Dh. 72; v. 45—the five *Indriya's* or *Bala's*, Dh. 47, 48; v. 49, 50—the five *Skandha's*, Dh. 22; v. 52, 53,

¹ To be found in the great collection of the Tanjur, vol. 94 of the *Sūtra*-division, ff. 279-286.

105—the three *Çikshā's*, Dh. 140; v. 63, 64—the eight *Akshana's*, Dh. 134; v. 77–88—the eight (hot) hells, Dh. 121; v. 89–103—the other *states of rebirth*, Dh. 57; v. 106—the *Bodhyaṅga's*, Dh. 49; v. 108—the *Avyākṛtavastūni*, Dh. 137; v. 109–111—the *Pratītyasamutpāda*, Dh. 42; v. 113—the *Eight-fold Path*, Dh. 50; v. 114—the *Four Truths*, Dh. 21.¹ In the same volume of the Tanjur (ff. 321–364) we find a commentary on our letter, composed by one *Blo-gros-chen-po*=*Mahāmāti*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the *Dhammapada* and its Tibetan compeer, the *Udānavarga*; the *Hdsan-blun*, "Der Weise und der Thor," ed. by I. J. Schmidt, where some tales of the *Divyāvadāna* appear in a shorter form; and that large storehouse of Indian wisdom, Böhlingk's "Indische Sprüche." Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasaṃgraha* in the same order. Perhaps it may not be superfluous to remark here that a *transliteration* of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ra* (*sic*); v. 23, *kim-pa*; v. 43, *gaṅgā*; in the commentary on v. 80, *çal-ma-li*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna* (*Klu-sgrub*), it is known that he was the renowned founder of the *Mahāyāna*, i.e., the later philosophical development of Buddhism, especially the school of the *Mādhyamika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

¹ From the circumstance that our author leaves unmentioned certain categories that one might expect—as, for instance, his enumerating only six *Pāramitā's*—I do not think that we can conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*khyim-pa*=*gr̥hastha*), on whom these higher duties were not binding.

to be found for the most part in Tāraṇātha's history, and Wassiljew's "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rājatarāṅginī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjio, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kālidāsa* and *Vararuci*, but even with the rise of *Islām*. For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.¹ *Mohammed* has become *Māmathar*, who before had been a Sautrāntika of the name of *Kumārasena*; ² the cry *bismillah* ("in the name of God")—a demon *Biçlimli* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Paikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). *Islām*, too, is aptly described as the religion of injury, persecution (*hthse-va*, Schiefner: Besinträchtigung)—the feature of the new doctrine that must strike most the charitable Buddhist.³ With this account compare the note, p. 304 f., of Schiefner's translation, where, from some other Tibetan work, the name of the founder of *Islām* is given as *Madhumati*, who had been born in the land (!) of *Makha* (=Mekka), in the town of *Bāḡalādi* (=Baghdād; this shows us the way on which the news reached the informants of Tāraṇātha).

King *Udayana*, to whom the letter is addressed, is called

¹ It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i.e., of Tāraṇātha's work, as if there had been an original in Sanscrit.

² Is it the same as *Kumāralābha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārila*?

³ The killing of animals also is comprised in the Tibetan term.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāranātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12. 58, 8. 59, 18. 60, 7. 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākātjājana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārin* (cf. *Dharmacārin Lalitav.*, 249, 9 = *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhākara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of Kauçāmbi, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Ichar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, Life, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, Ann. Mus. Guim. ii. 217, and Mdo. xvi. 15, *ibid.*, p. 262). But king Udayana (= Sadvāhana) of *Vārānasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, Germ. transl., ii. p. 200 note). The king of Kauçāmbi is mentioned sometimes in "Der Weise und der Thor" (60, 13. 64, 6. 69, 2. 229, 6), as *Utrayana* (*Uttrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the Journal As. Soc. Beng. LI., p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkara again in Tār. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed: Çamkarapati = *Bde-byed-bdag-po* (51, 13. 16) Çamkara-nanda = *Bde-byed-dga-va* (144, 8). Finally we find one *Udāyana* = *Ichar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebensb. 235, though with short *a* (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of 4×9 syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count 4×11 syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. 4×7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Āryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.) 2×17 syll., changing afterwards to 4×9 . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the *Idul-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

Nāgārjuna's "Friendly Epistle."

In Sanscrit: *Suhridlekha* (*sic*); in Tibetan: *Bḡes-pai-phrin-yig* ("Friendly epistle").

Praise to Mañjuṣrī kumārabhūta !

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

Comm. "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon ?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to to the measure of their virtues.

(The six *Anusmṛtaya*'s s. Dharmas. 54.)

Comm. "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. Divyāvadāna, ch xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

hḍas = *Bhagavat*) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the heart of wisdom (*bodhisāra*); because he conquered Māra who put hindrances in his way; because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gḡegs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise Maheḡvara comm. on Amarakoḡha: *tathā satyaṃ gatam jñātaṃ yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). “The Conqueror of foes” (*dgra-bcom-pa* = *Arhat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (*i.e.* destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhati*) to be honoured by property (*i.e.* sacrifices) and respect.¹ . . . “Knower of the worlds:” “World” it is called, because it is (from time to time) destroyed (*Iljig-rten*, “Receptacle of the perishable” or “R. of destruction” = *loka* from *luñc*; like the grammatical term *luk*?). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas.* 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . “Teacher of gods and men” (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Saṃs-rygas*, “Wide awake”) he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rygas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,

¹ Both these explanations of *Arahat*, the latter fanciful besides the right one, we also find in Eitel, *Handbook*, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

Comm. gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Böhtlingh's Ind. Spr., the verse beginning *kāyena kurute* and 1559 f.; Udānav. vii. 1 ff.) "Though the drinking of intoxicating liquors (*chan*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chan*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

Comm. "heartless," because it is insatiable.

7. Exhibit morality (*çīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*hthse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Çīla's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

Comm. Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çāthyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyan*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (*i.e.* beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113-34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—*i.e.*, according to Comm., *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Aṅgulimāla*, *Kshemadarçin*, *Udayana*.

On *Nanda* (*Dga-vo*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Aṅgulimāla* (*Sor-phren can*), *ibid.* 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (*i.e.*, *Kshemadarçin* = *Mithon-Idan*, supply *dge-va*, s. Schiefner, *Tār. transl.* p. 2, note 1 and Wassiljew's *transl.* preface, p. iv.), s. *ibid.* p. 226 ff. *Udayana* (*Bde-byed*; Comm.: *Bde-Idan*) was according to Comm., a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

Comm. says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gdūis-pa tsam-gyis*) not even a happy rebirth (*i.e.*, as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*); patience (*kshānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhlingk, Sprüche, 5045.)

16. "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (*i.e.*, perishable), the virtuous ones like the last (*i.e.*, constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech: the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first!

By light is meant a happy rebirth (as god or man of high position) ; by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position) : thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife ; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister ; if you love (her ?) then think purely even on the unclean (things).

Comm. points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life ; and be afflicted or sensual pleasure like (or : as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

Comm. The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm ; they kill like *poison*, because they destroy the virtuous works ; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19) ; they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit ; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

Comm. The *Kimpa*-fruit has a good (sweet ?) shell, but the kernel is bad. (*Kimkāka*, probably, was in the Sanscrit text ; cf. Böhtl., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

Comm. says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin; ¹ even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhrl., Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (*thos-pa*, i.e., *çrutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions: gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

Comm. Therefore some people die with a clear countenance (*bzhin-mdañs*), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (*çradhā*), morality (*çīla*), liberality (*dāna*), religious knowledge (*thos=çruti*), shame (*hrī*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless.

¹ Böhrling points out to me the likeness in Spr. 807.

Comm. Morality is eightfold: the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshuṇī*, a *Dge-slob*, a *Çramaṇa* (*dge-sbyon*) and a *Çramaṇā*, a *Çramaṇera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. *Udānav.* x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausīdyaṃ*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*ñan-son=durgati*!), avoid.

Comm. . . . "Wine" (*chan*) either is fabricated (*bcos-pa*) or only gathered (*sbyar-ra*) i.e. pressed out of flowers (cf. *madhu* in the *Pet. Wört.*, chiefly R. 5,60,9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external: *Comm.*) goods.

Comm. remarks, that contentedness is the fruit (i.e. end and aim) of all possession; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., *Spr.*, *anto nāsti* and *ko vā daridro.*)

35. O noble one! men who have few wishes have no pains (cares) like the rich; from each head of the many-headed *Nāga* princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess; one that, despising the lord of the house, is like *Tārā*; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

Comm. "As the god of the family," because she shields the family from damage. (Cf. *Manu* ix. 26; *Āṅguttara Nik.*, *Sattakanipāṭa*, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. *Dhmpd.* 157 = *Udānav.* v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra's* 5. Dharmas. 16; cf. *Dhammasaṅgani*, 262; *Brahman's* world, *Dharm.* 128.

Comm : *Maitrī* (*byams-pa*) means the giving of happiness to the animate beings; *Karuṇā* (*sñiñ-rje*), the shielding them from pain; *muditā* (*dga-va*), not robbing them of happiness; *upekshā* (*btan-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna's* of (i.e. that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *duḥkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Çubhakarṣṇa*, or (one of the) great kings.

S. the four *Dhyāna's* *Dharm.* 72, chiefly Childers 169, *Dhammasaṅgani*, 83-88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or : therefore ?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river *Gangā* is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

Comm. Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikītsā*) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*); strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again: as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (*i.e.*, lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdr̥ṣhti*); all men who have a wrong faith (*mithyādr̥ṣhti*), even if their conduct is good, will (only) find a bad requital (*vipāka*).

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

Comm.: *Mi-rtag-pa* (*anitya*), who only lasts for a moment; *bdag-med-pa* (*anātman*), who is bare of the interior *puruṣa* (*nañ-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*dukkha*) is joy (*sukha*); (2) that the unstable is stable; (3) that the unreal is real; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say: I am not the form, you thereby will understand: I am not endowed with form, I do not dwell in form, the form does not dwell in me; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? *hdod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*svabhāvat*), nor from the Lord (*īśvara*), nor yet are they without cause; know that they arise from ignorance (*avidyā*) and desire (*trṣṇā*).

Comm. Explains *ldod-rgyal* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*dus su smra-varnams*, cf. *kālakāraṇika* in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words: "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic*!), to escape Time is difficult" (it is the verse, Böhrl., Spr. 1688). "Nature," the *Sāṅkhya*'s (*grāṇs-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sūñ-stobs*), *Rajas* (*rdul*), and *Tamas* (*mun*. cf. *Sarvadarṣana-saṃgraha*, transl. p. 227, Manu. xii. 24 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyaṇa*), for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.¹ Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises." (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*çilavrataparāmarça*), wrong views (*mithyadrṣṭi*), and doubt, (*vicikitsā*) are the three fetters (*saṃyojana*, s. Childers s.v. Oldenberg, Buddha, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. Dharm. 68; Dhammasaṅgaṇi, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*çrutam*), morality

¹ Cf. *Vedāntasūtra* 43 (Böhrl., "Chrestomathie," p. 259; Jacob, "Manual of Hindu Pantheism," p. 48).

(*çīla*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Prātimoksha*, Comm.) are combined perfectly in these three. (The three *Çikshā*'s s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

Comm. quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which there has not been accurately translated.) All these things (*dharma*, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

Comm. The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*açarana* or *niḥç.*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asūra*) Kadalī-tree of the orb (of transmigration). (About *Kadalī* s. *Pet. Wört.*)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits.

Comm. In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gñā-çin*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

Comm. Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (*i.e.* their fruits), those four great wheels are in thy possession.

Comm. "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāṇamitra*) (Cf. Childers s.v.; Dharmasāṅgani, 1328.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

Comm. quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsais-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsais-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akṣhaṇa*'s s. Dharm. 134, where Trigl. 66 (34) is forgotten. The "birth as Preta" is the same as *Yamalokopapatti*; for "if the law of the Jina is not," the Dharm. has *cittatpādavirāgitatā*; "dumb and stupid" (*glen-zhiñ lkugs-pa*, explained by *Comm.* as: one who makes signs with the hand)=*Indriyavikalatā*. The "Longlived gods are the *Asaṃjñā*'s and the *Arūpa*'s" (Dharm. 123 f.). "These eight are called *Akṣhaṇa*, because therein you will not find rest (*Kṣhaṇa*) for the performance of virtue."

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm. The evils of the orb are sevenfold: Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjana*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff.=transl. p. 118. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3=transl. p. 375, and Divyāvadāna ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, Apsaras, cf. *svargastrī*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

Comm. The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

Comm. "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. *Manu*, xii. 75.)

73. After having entered (*i.e.*, bathed in) *Mandākinī* (*lulal-gyis hlab-pa*, “softly flowing,” s. *Amarakoṣa*, Tib. transl.) which is gay with beautiful *Apsarasas* and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitaraṇī* (*rab-med*, “fordless,” *Amarak.*).

74. After having obtained the very great happiness of desire (*i.e.*, of the senses) in the world of gods (*viz.*, the *Kāmāvacara*’s), and the unsensuous happiness of Brahmanhood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

Comm. The “utter darkness” is in the intermediate space of the worlds (*Lokāntarika*). (Cf. the *Comm.* on v. 50 about *Iṣvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

Comm. The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (*i.e.*, the three *Śikṣā*’s, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth.

Comm. By “and so forth,” he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. *Jäschke*, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyāṅga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khyed-rnams yañ sos-par gyur-cig*), therefore this hell is called *Yañ-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thig-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,¹ having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*btsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hjoms-par byed*), everywhere, therefore this hell is called *Bsdus-hjoms* (or ° *gzhom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation; therefore this hell is called *Nu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a) box (and treated as before); therefore this hell is called *Nu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-va*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

¹ Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i.e.*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāra*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vīci* also is given the meaning of *avakāṣa*, thus Childers: leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on Amarak. (*na vidyate vīciḥ sukhāṇ yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

Comm. In *Samghāta* they are pressed in the hot iron press (s. above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, *i.e.*, his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

Comm. On the bank of the river *Vaitaraṇī* (s.v. 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-va-las thal-te nal-nal-po ñid-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

Comm. The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Çalmali*-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

Comm. The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbrañ-ma lhin-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (there-with); some are cooked in great cauldrons made of (!) iron, like the gourd (? *cuñ-peñ*) of the fruit *Spīu-thsugs* (?).

Comm. says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (*i.e.*, is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vipāka*).

(S. Divyāv, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

Comm. "Remember," *viz.*, the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (*i.e.*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Arici* is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koṭi*'s of years ; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains ; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains *zhi(-var) hgyur(-va)*, what I translate "pacifying," by: *ñes-par hbyed-pai cha-dan mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three Çikshās), and says that *Nirvāṇa* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide ; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his "bones" (tusks) the elephant, for instance, is killed ; for it's "flesh," game, etc. ; for its hide, the leopard, etc. With "kicks" the horse is driven ; with the "hand" the buffalo ; with a "whip" the ass ; with an "iron hook," the elephant.

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

Comm. Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. *Pañcagati*, transl. Feer, *Mus. Guim*, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

Comm. remarks that the "dry" Preta's are called *Asura's*. "Scorching sand" in *Manu*, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

Comm. "Common people" (*Mob*), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

Comm. By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mig gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "*Études Bouddhiques*," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. Divyāv. ch. xiv. beg. Prof. Windisch points out to me the similar passage in Ittivuttakam, Sutt. 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than Was. 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

Comm. They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of Asura, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and Asura or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words: O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*siar yañ mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

Comm. Nirvāṇa is twofold: with, and without, a rest of the Skandha's; the first "quiets" all pain, the second "subdues" the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.); the three Çikshās, s.v. 53, also Udānav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven *bodhyaṅga*'s v. Dharm. 49; cf. Dhammasaṅgaṇi 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*); where there is no contemplation, there is also no wisdom; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

Comm. Remarks on *gnag-rjes*: "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdis*, and translate: "the sea of ex. is for him as for a lord of cattle (shepherd; who has the means to ride)," sc. is a meadow. (Cf. Udānav. xxxii. 28.)

108. On the fourteen Undeclared worlds, which the

Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

Comm. Enumerates the fourteen *Avyākṛtavastūni* (in the text was *loka*, s. Dharm. 137), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpanīya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

Comm. First gives the list of the *Nidāna*'s, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgaṇi 1336 (including the appendix *çoka*^a). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (*āneñja*, *āneñja* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . *Name and Form* is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rggyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgro-va*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grān-va la sogs-pa hgyur-va bskyed-pai phyir*). (Cf. Child. 258 a; Oldenberg, p. 232 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānaṃ* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (*i.e.*, refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. *Dhammasaṅgaṇi* 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*gr̥hastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kileṣa*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*).

Comm. says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; Udānav; xxxi. 23 f.—M.M.'s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *gr̥hastha*, Comm.); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahip, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteṣvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

Amitābha is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāṇa* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian Paṇḍit (*mkhan-po*) *Sarvajñadeva*, and the great translator Bande *Dpal-rtsegs*.

Anāgata-vam̐sa.

EDITED BY

PROFESSOR J. MINAYEFF,

OF ST. PETERSBURG.

This edition is made from the following MSS. :—

1. **A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalaṃ nissāya yo māpeti mahāpuraṃ-
indālayaṃ hasantaṃ 'va jambudīpassa sikharaṃ
dhammañ carā tato raññā dhīmatādiccavaṃṣajā
rājarājābhimahitā jinacakkābhijotaṇā
sūrināyena laddhabbaṃ dhammakyosū 'ti lañjanaṃ
kavisihena saddoghamahāvīpinacārīnā
pamuṭṭhenānulekhānaṃ vilekhādelamissako
yo 'nāgatabuddhavaṃso so mayā tena sādhuṇā
yathā mūlaṃ tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'haṃ homi bhavē bhavē ti.

Besides this MS. the editor has availed himself of—

II. **B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.

evaṃ me sutāṃ ekaṃ samayaṃ bhagavā kapilavatthu-
smañ viharati nigrodhārāme rohaniyā nāma nadiyā tire.

atha kho āyasmā sūriputto anāgatajanaṃ (sic) ārabba
bhagavantaṃ pucchī.

thumānantariko (*sic*) vīro buddho kindisako (*sic*) bhavē
 vitthāren' eva taṃ sotuṃ icchāmācikkha cakkhumā
 therassa vacanaṃ sutvā bhagavā etad abravi
 vakkhāmi te sārīputta suṇohi vacanaṃ mama
 imasmiṃ bhaddakekappe tayo āsisuṃ nāyakā
 kakusandho koṇāgamano kassapo cāpi nāyako
 aham etarahi sambuddho metteyyo cāpi hessati
 idh' eva bhaddake kappe asaṃjātē vassakoṭīye
 metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaśattu, prince of Ajita (pp. ka—ca). On page *ca* begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion :

kathaṃ bhavissati. mama 'ccayena paṭhamam pañca antaradhānāni bhavissanti. katamāni pañca antaradhānāni.

adhigama-antaradhānaṃ. paṭipatti-antaradhānaṃ. pari-yatti-antaradhānaṃ. līnga-antaradhānaṃ. dhātu-antaradhānaṃ' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasa-hassam eva bhikkhū paṭisambhidaṃ nibbattetuṃ sakkhissanti. gacchante gacchante kāle anāgāmino ca sakadāgāmino ca sotāpannā cā 'ti ime mama sāvaka santi. tesu adhigama-antarahito nāma na bhavissati. pacchimakassa sotāpannassa jīvitakkhayena adhigamo antarahito bhavissati.

idaṃ sariputta adhigama-antaradhānaṃ nāma.

paṭipatti-antaradhānaṃ nāma jhānavipassanāmagga-phalāni nibbattetuṃ asakkonto catupārisuddhisīlamattaṃ pi rakkhissanti. gacchante gacchante kāle pārājikamattaṃ eva rakkhissanti. cattāri pārājikāni rakkhantānaṃ bhikkhūnaṃ sate pi sahasse pi dharamāne paṭipatti-antaradhānaṃ nāma na bhavissati. pacchimakassa bhikkhuno sīlabhedena jīvitak-

khayena vā paṭipatti antarahitā bhavissati. idam sārīputta paṭipatti-antaradhānaṃ nāma.

pariyatti-antaradhānaṃ nāma tepītake buddhavacane sātthakathā pāli yāva tiṭṭhati tāva pariyatti antarahitaṃ nāma na bhavissati. gacchante gacchante kāle akūliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato raṭṭhajanapadavāsino ca adhammikā bhavissanti. etesaṃ adhammikatāya devo sammā na vassati. tato sassāni na sammā saṃpajjissanti. tesu asaṃpajjantesu paccayadāyaka bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhaṇtā antevāsikānaṃ saṃgahaṃ na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaraṇaṃ parihāyissati. tasmim parihīne yamakaṃ kathā-vatthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṃgaṇi pi. abhidhammapītake parihīne suttanta-pītake parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne saṃyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapītakeṇa saddhiṃ jātakaṃ eva dhārayissanti. vinayapītakeṇa pana lajjuno 'va dhārayissanti. gacchante gacchante kāle jātakaṃ pi dhārayitum asakkonto paṭhamam vessantarajātakaṃ parihāyissati. vessantarajātake parihīne-pa-apaṇṇakajātakaṃ parihāyissati. jātake parihīne vinayapītakeṇa eva dhārayissati. gacchante gacchante kāle vinayapītakeṇa parihāyissati. yāva manussesu catuppādikam gātham pavattissati tāva pariyattiantaradhānaṃ na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaṇḍikaṇḍake saḥassathavikaṃ ṭhapāpetvā buddhehi kathitaṃ gātham yo jānāti so imaṃ saḥassakahāpaṇaṃ hatthināgena saddhiṃ gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthajānanakaṃ alabhitvā saḥassathavikaṃ puna rājakulaṃ pavesessati. tadā pariyatti-antaradhānaṃ nāma bhavissati.

idam sārīputta pariyatti-antaradhānaṃ nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaragaḥaṇaṃ pattaponam nigāṇṭhasāmaṇiyo viya lābupattam

gahetvā bhikkhāya pattam katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakhaṇḍaṃ chinditvā givāya vā kanne vā kesesu vā alliyāpento putta-dāraṃ bharanto kasivāṇijādayo katvā jīvitam kappento vicarissati. tadā dakkhiṇasamgham uddissa etesaṃ pi dānam dassati. tadā dānassa phalaṃ asaṃkhyeyaṃ labhissatīti vadāmi. gacchante gacchante kāle kiṃ iminā ambhākan 'ti kāsāvakhaṇḍaṃ chaddetvā araṇṇe migapakkhino vihedessanti (sic).

etasmaṃ kāle liṅgaṃ antarahitaṃ nāma bhavissati. idaṃ sārīputta liṅga-antaradhānaṃ nāma.

tato sammāsambuddhassa sāsane pañca vassasahasso sakkārasammānaṃ alabhamānā dhātuyo sakkārasammānaṃ labhamānaṭṭhānaṃ gacchissanti. gacchante gacchante kāle sabbatṭhānesu sakkārasammānaṃ na bhavissati. sāsana-ssa okkantakāle nāgabHAVANATO pi devālokatO pi brahmalokato pi sabbatṭhānato āgantvā sabbadhātuyo mahābodhimaṇḍale yeva saṃnipatitvā buddharūpaṃ katvā yamakapāṭihāriyasadisam pāṭihāriyaṃ katvā dhammaṃ desissanti. taṃ ṭhānaṃ manussabhūto gato nāma natthi. dasasahassacakkavāḷadevatāyo sabbe saṃnipatitvā sabbe devā dhammaṃ sutvā anekasahassāni dhammaṃ labhissanti. ambho devatāyo ajja sattame divase amhākaṃ dasabalo parinibbāyissatīti ugghāsissanti. mayaṃ ito paṭṭhāya andhakārā bhavissantīti(?) rodissanti. atha dhātuyo tejodhātu(m) samutṭhāya taṃ sarīraṃ asesato jhāyissanti.

idaṃ sārīputta dhātu-antaradhānaṃ nāma.

Immediately after this there follows an account of the destruction of the *Kappa*. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, *e.g.*, on page *na* there is inserted the ancient history of Mahāpaṇāda; on page *ṭha* there is a description of the capital of King Saṅkha. Further on page *ḍa* there is described the attainment of *pāramita*, the conception and birth of *Metteyya*, his palaces, his life there, his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher
This recension ends thus :

f. *ba taṃ pana metteyyaṃ bhagavantaṃ ke na passissanti.
ke passissantiti.*

kappaṭṭho devadatto 'ti vuttattā saṃghabhedako. sesū
pañcānantariyakammaṃ katvā avicimhi nibbattā. niyata-
micchādittṭhikā. ariyupavādakā na passissanti. nigaṇṭhakā
ca saṃghassa kappiyavattṭhubhedakā na passissanti. avasesā
sattā dinnadānarakkḥitasilā upavasuposathā pūritabrah-
macariyā cetiyabodhipatitṭhāpakā. ārāmaropakā vanaro-
pakā. setukārakā susajjitamaggā patitṭhitasilā ca khaṇi-
ta-udapānā passissanti. bhagavato bhāvaṃ patthetvā
antamaso muṭṭhimālaṃ ca ekapadipaṃ ca ālopamattaṃ ca
dinnā. aññatarapuñṇakammānumoditā passissanti. pag-
galitabuddhasāsanā. dhammakathikānaṃ dhammamaṇ-
ḍapaṃ dhammāsanaṃ sajjitvā bijaniṃ upatṭhāpetvā dussa-
vitānamālādhipadipā pūjetvā sakkaccaṃ sakkaccaṃ dham-
masavanapavattāpakā passissanti. vessantarajātakasavanā
passissanti. tath' eva amisādihi saṃghassa katapūjā passis-
santi mātāpitu-upatṭhakānaṃ kule jetṭhāpacāyikakamma-
katā passissanti. salākapakkhika - uposathabhaddadinnā
dasapuñṇakiriyavattṭhukārakā passissanti. metteyyassa
bhagavato dhammaṃ sutvā ariyabhūmiṃ pāpuṇissanti.

ambhakaṃ bhagavato santike byākaraṇabuddhaṃ dassento
satthā āha :

metteyyo uttamo rāmo pasenadī kosalo 'bhibhū
dighasoṇī ca saṃkacco subho todeyyabrahmaṇo
nālāgiripalaleyyo bodhisattā ime dasa
anukkamena sambodhiṃ pāpuṇissanti 'nāgate 'ti

metteyyasuttaṃ anāgatavaṃsaṃ niṭṭhitam.

III. C.—The MS. was copied (at Shwe-Downg) at Prome
in Burmese characters, leaves *khau-no*, nine lines on a page.
The title is given at the end—

niṭṭhitā samantabuddhikā nāma sārattṭhasūti anāgataṃ (!)
buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānaṃ saṃsāra-
vatta-aṇṇave | supañṇādigu(ṇo)peto bhavēyyam uttame kule. ||

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.

jinavaṃsaviduṃ buddhaṃ asamañ ñeyyāpāraguṃ

vanditvā amalāṃ dhammaṃ saṃghaṃ ca guṇālaṃkātaṃ

.

bahusuto kavi ñāṇi yo mahābodhināmakō

thero silena saṃpanno tenāhaṃ abhiyācito

anāgatam caraṃ (*ca yaṃ ?*) vaṃsaṃ desesi munipum-
gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *khaṃ* following words occur :

ayaṃ pana anāgatavaṃso kena desito kattha desito kadā
desito kassa pucchā kaṃ ārabha desito 'ti.

tatr' idaṃ visajjanaṃ. kena desito 'ti sabbaññūbuddhena.
kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-
vaṃsassaśāvasane. kassa pucchā 'ti dhammasenāpatinā.
kaṃ ārabha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato
upañītadussayuggesu ekadussapaṭiggāhakaṃ ajitattheraṃ
ārabha desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavaṃso* ¹ the author of *Anātagata-vaṃso* is called Kassapo ; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñai* is the following addition, but very much damaged :

kalavāsivibhāramhi nādrarukkhupasobhite kelā (sa?) kuṭa-
kappehi pāsādehi alaṃkate silāguṇasaṃpannayatisaṃgha-

¹ See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunasaghuṭṭhe bodhicetiyavibhūsite dvāra-
kotṭhakapākāramālakehi tahi (!) nānāsopānapantihi
saṃkiṇṇe rāmaṇeyako (!) kārite vātusenena (?) raññā
laṅkārasāminā (!) tattha dakkhiṇabhāgamhi pāde cullake
mayā nivāsantena taṃ katvā yaṃ pattaṃ kusalaṃ bahu
tena pappotu lokaggadesentaṃ amataṃ padaṃ sanarāma (?)
loko yaṃ khemaṃ niccaṃ dhūvaṃ sukhaṃ nānupaddava-
saṃkiṇṇe loke yaṃ anupaddavaṃ gatā yathā tathā niṭṭhaṃ
saṃkappāyantu pañinaṃ.

pārentu bhūmipā satte dhammena kasinaṃ tahiṃ
kālaṃ katvāna vasantu (!) vassaṃ vassavalāhaka
tiṭṭhantena sammāsaṃbuddhena desitaṃ āmantadā
yāvatasamkhātā loke tiṭṭhatu tāva ayan 'ti.—niṭṭhita
samantabhaddikā nāma sūratthasūti anāgataṃ (!) buddha-
sa (!) vaṇṇanā 'ti.

appatto yāva nibbānaṃ saṃsāravatta-aṇṇave
supaṇṇādigū (?) peto bhaveyyaṃ uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-Downg] at Prome. This is quite a different work from those already described.

The title is as follows:—iti dasānaṃ buddhānaṃ dasa
uddesā dhammasenāpatinā yācitenā satthārā desitā sabba-
pakārena samattā 'ti. It is a history of the ten Future
Buddhas. It is a MS. on palm-leaves (ka-kho), written in
Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ upanissāya pup-
phārāme visākhāya karite migāramātupāsāde viharanto
ajitatheraṃ ārabba pucchantassa sāriputtatherassa anā-
gate dasabodhisattupattiṃ ārabba kathesi.

To each of the Future Buddhas there is devoted a special
chapter—

1. f. *ku* verso. metteyyasammāsaṃbuddhassa uddeso
pathamo.

2. f. *kū* verso. rāma° ud° dutiyo niṭṭhito.
3. f. *kai* recto. dhammarājū° ud° tatiyo.
4. f. *ko* verso. dhammasāmi° ud° catuttho.
5. f. *kaṇ* recto. nāradabuddhuddeso pañcama.
6. f. *kāḥ* verso. raṃsimunibuddhuddeso chaṭṭho niṭṭhito.
7. f. *kha* recto. devātidevassa sammāsambuddhass' ud°
sattamo.
8. f. *khā* recto. narasimhassa sammāsambuddhass' ud°
aṭṭhama.
9. f. *khu* recto. tissasso bhagavat' ud° navama.
10. f. *khe* recto. sumaṅgalabuddhass' uddeso dasama
niṭṭhito.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojian characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : dasabodhisattuddeso niṭṭhito. Anāgata-vaṃso niṭṭhito. It begins thus : f. *ka*, Satthā sāvatthiyaṃ upanissāya pupphārāme visākhāya kārāpitāya vasanto ajitatheraṃ ārabba anāgate dasabodhisattaṃ uppannaṃ desesi.

Anāgata-vamsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpaṇṇo upatisso vināyako	
dhammasenāpati dhīro upetvā ¹ lokanāyakaṃ	1
anāgataṃ jin' ² ārabba āpucchī kaṅkham attano	
tuṇh' ānantariko dhīro ³ buddho kīdisako bhava	2
vitthāren' eva 'haṃ ⁴ sotum icchāmi' ācikkha cakkhumā	
therassa vacanaṃ sutvā bhagavā etad abravi	3
anappakaṃ puṇṇarāsīṃ ajitassa mahāyasaṃ	
na sakkā sabbaso vattum ⁵ vitthāren' eva kassaci	
ekadesena vakkhāmi sārīputta suṇohi me	4
imasmiṃ bhaddake kappe asaṃjāte ⁶ vassakoṭiye	
metteyyo nāma nāmena sambuddho dvīpaduttamo *	5
mahāpuṇṇo mahāpaṇṇo mahāñāṇī mahāyaso	
mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati c' eva dhītimā bahusaccavā	
saṃkhāto sabbadhammānaṃ ñāto ditṭho suphassito ⁷	
pariyogālho parāmatṭho uppajjissati so jino †	7

¹ B. upagantvā.

² B. anāgatajaṇo.

³ B. thumakantariko viro—C. viro.

⁴ B. taṇ.

⁵ B. kātum—C. sotum.

⁶ C. ajate.

⁷ C.—A. suphussito.

* 5. ASAṂJĀTE VASSAKOṬIYE 'tisamvaccharakoṭiye anuppanne asaṃpatte anāgate 'ti attho. atha vā anekavassakoṭiyo atikkamitvā metteyyo bhagavā 'ti attho. inassa buddhuppādassa antaradhānena anāgate vassakoṭiye uppajjissatīti vuttaṃ hoti. anekasatasahassakoṭivassāni atikkamitvā 'va asaṃjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apaṭihaṭaṃ (?) pavattama-nā nānāvaraṇāñānasamkhātā ñānagati mahantā etassā 'ti

tadā ketumatī nāma rūjadhānī bhavissati	
dvādasayojanāyāmā sattayojanavitthatā ¹	8
ākinnū naranārihi pāsādehi ² vicittitā	
sevitā suddhasattehi ajeyyā dhammarakkhitā	9
saṅkho nāmāsī so rūjā anantabalavāhano	
sattaratanasampanno cakkavattī mahabbalo	10
iddhimā yasavā ³ c' eva sabbakāmasamappito	
hatapaccatthikam ⁴ khemaṃ anusāsissati dhammato	11
pāsādo sukato ⁵ tattha dibbavimānasādiso	
puñṇakammābhinihbato nānāratanaeittito ⁶	12
vedikāhi ⁷ parikkhitto suvibhatto manoramo ⁸	
pabhassaruccuggato seṭṭho duddikkho cakkhumusano ⁹	13
rañño mahāpanādassa pavatto ¹⁰ ratanamayo	
taṃ yūpaṃ ¹¹ ussāpetvāna saṅkho rūjā vasissati *	14
athāpi ¹² tasmiṃ nagare nānavithī tahiṃ tahiṃ	
sumāpitā ¹³ pokkharāṇi ramaṇiyā supatittā	15

¹ C. vitṭha°.

² C. omits.

³ B. rasasā.

⁴ B. ottikam.

⁵ B. sugato. ⁶ B. vicittā—C. vicito. ⁷ B. vidittāhi.

⁸ B. ommo. ⁹ C.—B. omuyhano—A. ossano.

¹⁰ B. C. pavattaṃ ratanāmayam—A. ovutto.

¹¹ B. thūpaṃ—C. rūpaṃ. ¹² B. atho pi—C. atthāpi.

¹³ B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisaṃkhātā mahantā gati etassā
'ti MAHĀGATI. atha vā sabbasattānaṃ patittāhā pādapādīnaṃ
pathavī viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa
lokassa mahāpavittābhūto (!) 'ti attho. SATI C' EVĀ 'ti
vajirapathavīyaṃ sunikhātā esikā viya apariyantā visayu-
pagatittāmanāya sabbañutādiñānasahajātāya vipulāya
apilāpanasaṃkhātāya (!) satiyā sampannattā SATI C' EVA.

* ¹⁴. RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahā-
panādarañño ajjhovuṭṭho vuttappakāro yo sabbaratanama-
yapāsādo.

acchodakā vipprasannā sādusitā ¹ sugandhikā	
samatitthikā kakapeyyā atho vālukasaṃṭhatā ²	16
padumuppalasaṃchannā sabbotukam ³ anāvata	
satt' eva tālapantiyo sattavaṇṇikapākārā ⁴ *	17
ratanamayā parikkhittā nagarasmiṃ samantato	
kusāvatī rājadhānī tadā ketumatī bhavē	18
catukke ⁵ nagaradvāre kapparukkhā ⁶ bhavissare	
nilam pītaṃ lohitaṃ ⁷ odātaṃ ca pabhassarā ⁸	19
nibbattā dibbadussānī dībā c' eva pasādhanā	
upabhogaparibhogā ca ⁹ sabbe tatth' ūpalambare ¹⁰	20
tato nagaramajjhamhi catusālam ¹¹ catumukham	
puññakammābhiniibbatto kapparukkhō bhavissati	21
kappāsikaṃ ca koseyyaṃ khomakodumbarānī ¹² ca	
puññakammābhiniibattā kapparukkhesu lambare	22
pāṇissarā mutiṅgā ca murajālambarānī ca	
puññakammābhiniibattā kapparukkhesu lambare †	23
parihāraṃ ¹³ ca kāyuraṃ ¹⁴ gīveyyaṃ ratanamayaṃ	
puññakammābhiniibattā kapparukkhesu lambare	24

¹ B. sādudakā.—C. sādhusitā.

² B. °saṃṭhitā.—C. attho °sandhatā.

³ B. sabbotukapanāyattā.—C. °navatā.

⁴ B. °kaṇṇika°.—C. °paṇika°. ⁵ B. catutthe.

⁶ B. °kkho °ti. ⁷ B. C. nilapitalohitakam.

⁸ B. C. °raṃ. ⁹ B. omits. ¹⁰ B. °bhare.

¹¹ C. catussa.

¹² B. °parānī.—C. °kodumparānī.—A. °ṭṭam°.

¹³ B. °kaṇ.

¹⁴ B. °rī.

* 17. SABBOTUKAM ANĀVATĀ 'ti sabbakālam utūhi aviyuttā niccakālam utusaṃpannā 'ti attho. atha vā SABBOTUKAM ANĀVATĀ 'ti sabbakālam utusaṃpannā ca āvaraṇavirahitā ca icchiticchitehi upagantvā paribhogam kātum anucchavikā sabbasādhāraṇā 'ti attho. atha vā na āvatā 'ti anāvivatā aṅganā na honti dvārattālapākārāparipakkhipehi yuttā 'ti attho.

† 23. PAṆISSARĀ 'ti hatthatalabheriyo.

unṇatam ¹ mukhaphullañ ca aṇḍadāmanī mekhalā	
puññakammābhiniḍḍattā kapparuḅkhesu lambare	25
aññe ca nānāvividhā ² sabbābharuṇabhūsanā ³	
puññakammābhiniḍḍattā kapparuḅkhesu lambare	26
āropitam sayamjātam puññakammena jantūnam	
akaṇam ⁴ aṭṭham ⁵ suḍḍham sugandham taṇḍulaphalam	
akattḥapākimaṃ sālīm paribhuñjanti manusā ⁵	27
dve sakataṣaḥassāni dve sakataṣatāni ⁶ ca	
sakate ⁷ sattati c' eva a m b a ṇ a ṃ soḷasam ⁸ bhava *	28
atho pi dve ca t u m b ā n i ⁹ taṇḍulāni pavuccare	
ekabije samuppannā puññakammena jantūnam	29
ye ketumatīyā viharanti saṅkhassa vijite narā	
tadā pi te bhavissanti gu ṇ i ¹⁰ kāyura dhāriṇo †	30
sampumṇamanasaṃkappā ¹¹ sumukhā ¹² thūlakuṇḍalā	
haricandanalittāṅgā kāsikuttamadhāriṇo ¹³	31
b a h u t a vittā ¹⁴ dhanino ¹⁵ viṇātālappabodhanā ¹⁶	
accantasukhitā niccam kāyacetasikena ca ¹⁷ †	32

¹ B. ukkallam.² B. A. ovidhā.³ B. sayāraṇavibhūsitā.⁴ C. akalam.⁵ B. oṣṣā.—C. akatahi kimāsāli paribhuñjissanti manussā.⁶ C. sakasaṭṭāni.⁷ B. C. oṭam dve.⁸ C. adda pi.⁹ B. tumpāni.—C. tumappāna.¹⁰ B. kuṇi.—C. guṇi.¹¹ B. sampanna°.¹² B. sumudā mala°.¹³ B. kāsīyuttā padhāriṇo.—C. oṭu tṭhama°.¹⁴ B. bahavā.—C. bahupavi°.—A. bahu°.¹⁵ B. oyo.—C. oro.¹⁶ B. viṇātāsabbabodhano.¹⁷ B. C. te.

* 28. AKAṆAM 'ti akuṇḍakam . . . AKATṬHAPĀKIMAN 'ti nañgalādihi akatṭhena akasitena paccatīti pāko tena nibbatto pakimo. tam akatṭhapākimaṃ akatṭhen 'eva utṭahitvā pacchā na sakasantīti attho. . . .

† 30. GUṆĪTI suvaṇṇakavacakañcukajālāni. . . .

‡ 32. BAHUTAVITTĀ 'ti vittam c' uccati tuṭṭhi. tam janetīti vittam ratanam bahutam vittam etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati	
akaṇṭako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanaṃ ¹ jarā	
pañcavassasatitthinaṃ ² vivāhā ca bhavissanti	34
samaggā sakhiḷā ³ niccaṃ avivādā bhavissare ⁴	
sampannā phalapupphēhi latā gumbavanā ⁵ dumā	35
caturaṅgulā tiṇajāṭi ⁶ mudukā tūlasannibhā	
nātisitā nāccuṇhā ⁷ ca samavassā mandamālutā ⁸	36
sabbadā u t u sampannā anūnā talākā nadī	
tahiṃ tahiṃ bhūmibhāge akharā suddhavālukā	
ka l ā y a m u g g a m a t t i y o vikiṇṇā muttasādisā	37
alamkatuyyānam iva ramaṇiyo ⁹ bhavissati	
gāmanigamā ākiṇṇā accāsanne tahiṃ tahiṃ	38
naḷaveḷuvanam ¹⁰ iva brahā kukkuṭasamupati ¹¹	
a v i c i m a ṇ ṇ e v a phutṭhā ¹² manusseki bhavissare * ³⁹	
pagālhā naranārīhi sampuṇṇā p h u ṭ a b h e d a n ā	
iddhā phitā ca khemā ca anītiānupaddavā ¹³	40
sadā ¹⁴ rati sadā ¹⁴ khiḍḍā ekantasukhasamappitā ¹⁵	
nakkhatte vicarissanti tutthahaṭṭhā pamoditā	41

¹ B. icchā ca asanaṃ.—C. icchā dānasana.

² B. otthihi.—C. °satti tthinaṃ āvāho vā.

³ B. sukhitā. ⁴ B. oti. ⁵ B. gumpā vanā.

⁶ C. ninajāṭi. ⁷ B. C. nāti-uṇhā.

⁸ C. mannavālukā. ⁹ B. oyā.

¹⁰ B. nilānaḷavanam viya.—C. yeva. ¹¹ B. oṭā.

¹² C. putṭhā. ¹³ B. anītima°.

¹⁴ C. saddā. ¹⁵ B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attlho . . . viṇātālapapabodhanā 'ti viṇāsaddena ca vaṇṇisatūlahatthātālasaddena ca bodhayantīti viṇātālappabodhanā. etena tattha rattidivam nirantaram pavattitadibbagandhappabhavi (vi) ttā dipitā.

* 39. AVĪCI MAṆṢṢE VA PUṬA (sic) MANUSSEHI BHAVISSARE 'ti avīci mahānirayo viya manussehi rantaraputā (!) pūrita bhavissanti.

nibbindo ¹ kāmaratīyā anapekkho mahāsukhe ²	
anuttaraṃ ³ santapadaṃ esaṃāno 'bhinikkhami	53
sattāhaṃ padhānacāraṃ caritvā purisuttamo	
pāsāden' eva laṅghitvā nikkhamissati so jino	54
mittamaccasahāyehi nātisālohitehi ca	
caturāṅginisenāya parisāhi catuvaṇṇihi ⁴	55
caturāsītisahassehi rajakaṃṇāhi purekkhato ⁵	
mahatā janakāyena ajito pabbajissati ⁶	56
caturāsītisahassāni brahmaṇā vedaparagū	
metteyyasmim pabbajite ⁶ pabbajissanti ⁶ te tadā	57
isidatto purāno ca ubhayo te pi bhātaro	
caturāsītisahassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino ⁷	
paccupessanti sambuddhaṃ caturāsītisahassato	59
suddhiko ⁸ nāma gahapati suddhanā ⁹ ca upāsikā	
paccupessanti sambuddhaṃ caturāsītisahassato	60
saṃgho ¹⁰ nāma upāsako saṃghā ¹¹ nāma upāsikā	
paccupessanti sambuddhaṃ caturāsītisahassato	61
saddharo ¹² nāma gahapati sudatto iti vissuto	
paccupessanti sambuddhaṃ caturāsītisahassato	62
itthi yasavatī nāma visākhā ¹³ iti vissutā	
caturāsītisahassehi naranārīhi purekkhitā ¹⁴	63
nikkhamissanti nekkhamaṃ ¹⁵ metteyyassānusāsane	
aññe nāgarikā c'eva tato jānapadā bahū ¹⁶	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhammābhimukhā ¹⁷ hutvā nānājaccā mahājānā	
metteyyassānupabbajjaṃ pabbajissanti ¹⁸ te tadā	65

¹ C. oṇno.² B. okho.³ B. anattāya santi^o esaṃānā.—C. saṃdhi^o.⁴ B. parisāca^o. ⁵ B. purakkhito.—C. parikkhitto.⁶ B. C. ojjio. ⁷ B. amitta^o.—C. sūyuggā.⁸ B. siddhattho. ⁹ B. sudhanā. ¹⁰ B. saṅkho.¹¹ B. saṅkha. ¹² B. sudhano.—C. suddhano.¹³ B. visāra. ¹⁴ B. nānānārīhi purakkhito.—C. pūrakkhito.¹⁵ B. ni^o.—C. nikkhama. ¹⁶ B. mahā.¹⁷ B. nikkhamā^o. ¹⁸ B. ojjio.

yasmiṃ ca divase dhīro ¹ nekkhammaṃ abhinikkhami ²	
nikkhaṇṭadivase yeva bodhimandaṃ upehiti	66
aparājite nisabhaṇḍāne ³ bodhipallaṅkamuttame	
pallaṅkena nisīditvā bujjhissati mahāyaso *	67
upetvā ⁴ uyyānavaraṃ phullaṃ nāgavanam jino	
anuttaraṃ dhammacakkaṃ evaṃ so vattayissati	68
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ	
ariyaṭṭhaṅgikaṃ ⁵ maggaṃ dukkhūpasamagāminam	69
tadā manussā hessanti ⁶ samantā satayojane	
parisā lokanāthassa dhammacakkaṃ pavattane	70
tato bhiyyo bahū devā upessanti tahiṃ jinaṃ ⁷	
nesaṃ mocessati ⁸ tadā bandhanā sataśahassakoṭṭinaṃ ⁹	71
tadā so saṅkharājāca ¹⁰ pāsādaṃ ratanamayaṃ	
jinapāmoḍḍhasaṃghassa ¹¹ niyyādetvā punāparaṃ	72
mahādānaṃ daditvāna ¹² kapaṇiddhikavanibbake ¹³	
taraṇānarūpo ¹⁴ sambuddhaṃ ¹⁵ deviyā sahaṃ ekato ¹⁶	73
mahārājānubhāvena anantabalavāhano	
navutikoṭṭisaḥassehi saddhiṃ jinaṃ upehiti	74
tadā haṇissati sambuddho dhammaḥheriṃ varuttamaṃ	
amataṃ dudarabhinighosaṃ catusaccapakāsanaṃ	75
rañño anucaṛā janatā navatisaḥassakoṭṭiyo	
sabbe va te niravasesā bhavissante hi bhikkhukā	76
tato devā ¹⁷ manussā ca upetvā lokanāyakaṃ	
arahaṭṭavaraṃ ārabha pañhaṃ pucchissare jinaṃ	77

¹ B. viro.² B. nikkhama abhinikkhamam.³ B. mahāṭṭhāne.⁴ B. C.—A. upeto.⁵ B. oyaṃ aṭṭha°.⁶ B. oṣṣ 'upessanti.⁷ B. janaṃ.⁸ B. mocissati.—C. moha°.⁹ B. saḥassako°.¹⁰ A. oṇāno.¹¹ B. opamukha°.¹² B. datvāna.¹³ B. kapaṇa°.¹⁴ B. omits.¹⁵ B. add samānarūpaṃ.¹⁶ B. āgato.¹⁷ C. devatā.

* ⁶⁷ APARĀJITE 'ti ajite jetumasakkuneyye NISABHAṆḌĀNE
'ti uttamaṭṭhāne.

tesaṃ jino byākareyya arahattavarapattiyaṃ	
asitikoṭisahassehi tatiyābhisamayo bhava	78
khīṇāsavānaṃ vimalānaṃ santacittānaṃ tādīnaṃ	
koṭisatasahassānaṃ paṭhamo hessati samāgamo	79
vassaṃ vuṭṭhassa bhagavato abhighuṭṭhe pavāraṇe	
navutikoṭisahassehi parivāressati ¹ so jino	80
yadā ca himavantamhi pabbate gandhamādane	
hemarajatapabbhāre pavivekagato muni	81
asitikoṭisahassehi santacittehi tādīhi	
khīṇāsavehi vimalehi kilissati jhānakīlitaṃ	82
koṭisatasahassāni chaḷabhiññā mahiddhikā	
metteyyaṃ lokanāthaṃ taṃ parivāressanti sabbadā	83
paṭisambhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā saṃghasobhanā	84
sudantā soratā dhīrā ² parivāressanti taṃ jinaṃ	
purekkhato ³ tehi bhikkhūhi nāgo nāgehi tādīhi	
tiṇṇo tiṇṇehi santehi saddhiṃ ⁴ santisamāgato	85
saddhiṃ sāvakaṃghehi parivāretvā mahāmuni ⁵	
anukampako kāruṇiko metteyyo dvipaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmanigamarājadhāniṃ carissati cārikaṃ jino	87
āhanitvā ⁶ dhammabheriṃ dhammasaṅkhalāpanaṃ ⁷	
dhammayāgaṃ pakittento dhammadhajaṃ samussayaṃ	88
nadanto sihanadaṃ 'va vattento cakkam uttamaṃ	
rasuttamaṃ saccapānaṃ pāyanto naraṇārīnaṃ	89
hitāya sabbasattānaṃ nāthānāthaṃ ⁸ mahājanaṃ	
bodhento bodhaneyyānaṃ carissati cārikaṃ jino	90
kassaci saraṇāgamane nivesessati cakkhumā	
kassaci pañcasīlesu kassaci kusale dasa	91
kassaci dassati sāmāññaṃ caturo phalamuttame	
kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampatti atṭha dassati cakkhumā	
kassaci tisso vijjāyo chaḷabhiññā pavacchati	93

¹ C. pavāre°. ² C. virā pavāre°. ³ C. para°.

⁴ C. dantehi santo. ⁵ C. A. °ressati °niṃ.

⁶ C. āharitvā. ⁷ C. °lāsanam. ⁸ C. othanā°.

tena yogena janakāyaṃ ovadissati so jino	
tadā vitthārikaṃ hessā ¹ metteyyajinasāsanaṃ	94
bodhaneyyajanaṃ disvā sataśahassee pi yojane	
khaṇena upagantvāna bodhayissati so muni	95
mātā brahmavatī nāma subrahmā nāma so pitā	
purohito saṅkharāñño metteyyassa tadā bhava	96
asoko brahmadevo ca aggā hessanti sāvaka	
sīho nāma upatṭhako upatṭhissati taṃ jinaṃ	97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvika	
sumano c'eva saṅgho ⁴ ca bhavissant' aggupatṭhaka	98
yasavati ca saṅghā ⁵ ca bhavissant' aggupatṭhika	
bodhitassa bhagavato nāgarukkho bhavissati	99
vīsaḥattha satakkhando ⁶ sākhā vīsaśatāni ca	
saṃvellitaggā ⁷ lalitā ⁸ morahattho ⁹ 'va sobhati*	100
supupphitagga satataṃ surabhīdevagandhikā	
nālipurā ¹⁰ bhava reṇusuphullā cakkamattakā	101
anuvātapatiṇvātamhi ¹¹ vāyati dasayojane ¹²	
ajjhokirissanti ¹³ pupphāni bodhimande ¹⁴ samantato	102
saṃāgantvā ¹⁵ jānapadā ghāyitvā gandham uttamaṃ	
vākyaṃ nicchāressanti ¹⁶ tena gandhena moditā	103
sukho vipāko puññānaṃ buddhasatṭhassa tādino	
tassa ¹⁷ tejena pupphānaṃ acinteyyo pavāyati	104
aṭṭhasīti bhava hattho āyāmen' eva so jino	
uraṃ bhava paṇṇavīsaṃ vikkhambhe tassa satthuno	105
visālanetto ālārakkhi visuddhanayano isi	
animmisam divārattim aṇum thūlaṃ maṃsacakkhunā	106

¹ C. A. hessam.² B. omits.³ B. c'eva.⁴ B. saṅkho.⁵ B. saṅkhā.⁶ C. visa hassassa°.⁷ B. C. pave°.⁸ B. lulitā.⁹ B. C. °piñcho.¹⁰ B. °ra.¹¹ B. °tam.¹² B. C. °janaṃ¹³ B. °kiranti.¹⁴ B. °ṇḍa.¹⁵ B. C. °tā.¹⁶ B. C. °rayissanti.¹⁷ C. yassa.

* ¹⁰⁰. MORAHATTHO 'VĀ 'ti morapiñjakalāpo viya sobhatiti
sobhissati.

anāvaraṇaṃ passeyya samantā dvādasayojanaṃ	
pabhā niddhāvati tassa yāvata paṇṇavīsati	107
sobhati vijjulatṭhi va diparukkho 'va ¹ so jino	
ratanagghikasamkāsō ² bhānumā ³ viya bhāhiti	108
lakkhaṇānubyañjanā raṃsī dissanti sabbakālikā	
patanti ⁴ vividhā raṃsī anekasatasabassiyo	109
pādudbhāre pādudbhāre suphullā padumaruhā	
tiṃsahatthā samāpattā anupattā paṇṇavīsati	110
kesarā vīsatihatthā kaṇṇikā soḷasaṃ bhava	
surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵	
nāgarājā ca supaṇṇā ca tadā te 'laṃkarissare	112
aṭṭha sovaṇṇayā agghī aṭṭha rūpimayāni ⁶ ca	
aṭṭha maṇimayā agghī aṭṭha pavāḷamayāni ca	113
anekaratanasamcittā ⁷ dhajamālāvibhūsitā	
lambamānā kiḷissanti dhajā nekasatā bahū	114
maṇimuttadāmabhūsitā vitānā somasannibhā ⁸	
parikkhittā kiṃkaṇikajālā vaṭaṃsakaratanaṃ bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā	
vividhā nānācuṇṇāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā	
abhipasannā buddhasmiṃ kiḷissanti samantato	117
tattha saḥassamubbedhā dassaneyyā manoramā	
ratanagghikatoraṇā asaṇṇbādhā susaṇṇhitā	118
sobhamānā padissanti visulā sabbato pabbhā	
tesaṃ majjagato buddho bhikkhusaṃghapurekkhato ⁹	119
brahmā va pārisajjānaṃ indo 'va vimānantare	
gacchanti buddhe gacchante tiṭṭhamānamhi thassare	120
nisinne sayite cāpi ¹⁰ satthari saha pārise	
catu-iriyāpathe niccaṃ dhārayissanti sabbadā	121
etā c'aññā ca pūjāyo dibbamānussakā pi ca	
vividhāni pāṭihīrāni ¹¹ hessanti sabbakālikā	122

¹ C. ve.² C. °oggio.³ C. bhāsumā.⁴ C. bhavanti.⁵ C. agghike.⁶ C. °piyamahāni.⁷ C. °citā.⁸ C. momasaṇṇhitā.⁹ C. purakkhito.¹⁰ C. vāpi . . . saha pāramise.—A. saṭa°.¹¹ C. pāṭihāriyāni.

anantapuññatejena metteyyam abhipūjitum disvāna taṃ pāṭihīraṃ ¹ nānājaccā mahājanā saputtadārāpāṇehi ² saraṇaṃ hessanti satthuno ye brahmacariyaṃ carissanti sutvāna munino vacaṃ te tarissanti saṃsāraṃ maccudheyyaṃ suduttaraṃ	123 124
bahuggihī dhammacakkhū visodhessanti te tadā dasahi puññakiriyāhi tihi sucaritehi ca āgamādhigamen' eva sodhayitvāna sādaraṃ anudhammacārino hutvā bahū saggūpagā bhava na sakkā sabbaso vattum ettakaṃ iti vā yasaṃ ³ accantasukhitā niccaṃ tasmim gate kālasampade	125 126 127
mahāyasā sukhenāpi āyuvāṇṇabalena ca dibbasampatti vā tesāṃ mānussaṇaṃ bhavissati anubhuttvā kāmasukhaṃ addhānaṃ yāvaticchakaṃ te pacchā sukhitā yeva nibbisant' āyusaṃkhayā asitivassasahassāni tadā āyu bhavissare tāvata tiṭṭhamāno so tāressati jane bahū paripakkamānase satte bodhayitvāna sabbaso avasesāditṭhasaccānaṃ ⁴ maggāmaggaṃ anusāsiyā dhammokkaṃ dhammanāvaṇ ca dhammādāsaṇ ca osadhaṃ ⁵	128 129 130 131
sakkaccena hi sattā ⁶ ṭhapetvā āyatim jino saddhim sāvakaṣaṅghena katakiccena tādina jalitvā aggikkhandho va nibbāyissati so jino parinibbutamhi sambuddhe sāsanaṃ tassa ṭhāhiti vassasatasahassāni asiti c'eva saḥassako tato paraṃ antaradhānaṃ loke hessati dāruṇaṃ evaṃ aniccā saṃkhārā adhuvā tāvakālikā ittarā ⁷ bhedaṇā c'eva jajjarā rittakā bhavā	132 133 134 135

¹ C. pāṭihāriyaṃ.² C. °pi kehi.³ C. sāsahaṃ.⁴ C. ditṭhi°.⁵ C. osatṭhaṃ⁶ C. so satthā.⁷ C. itarā.

* 127. ETTAKAṃ ITI VĀYASAN 'ti tassa bhagavato parivā-
rasampadaṃ anubhāvaṃ buddhissariyaṃ buddhasampatti-
kan 'ti sabbakārena vattum nasakkā.

tucchamuṭṭhi samā suññā saṃkhārā bālalāpanā ¹	
na kassaci vaso tattha vattati ² iddhimassa pi	136
evaṃ ñatvā yathā bhūtaṃ nibbinde sabbasaṃkhate	
dullabho purisajāñño na so sabbattha jāyati	
yattha so jāyati dhiro taṃ kulaṃ sukham edhati	137
tasmā ³ metteyyabuddhassa + dassanattāya vo idha	
ubbiggamānasā sutṭhuṃ ⁵ karoṭṭha viriyaṃ dāhaṃ	138
ye keciḍha ⁶ katakalyāṇā appamādavihārino	
bhikkhū bhikkhuniyo c'eva upāsakā upāsikā	139
mahantaṃ buddhasakkāraṃ ⁷ ulāraṃ abhipūjayaṃ	
dakkhinti ⁸ bhadrasamitiṃ ⁹ tasmīṃ kāle sadevakā	140
caratha brahmacariyaṃ detha dānaṃ yathārahaṃ ¹⁰	
uposathaṃ upavasatha ¹¹ mettaṃ bhāvettha sādhukaṃ	141
appamādaratā hotha puññakriyāsu ¹² sabbadā	
idhi' eva katvā kusalaṃ dukkhass' antaṃ karissatha 'ti	142

anāgatavamso nitthito.

¹ C. bala°.

² C. pava°.

³ B. tassa.

⁴ B. °ddham.

⁵ B. °ṭṭhu.

⁶ B. keci.

⁷ B. °tthāraṃ.

⁸ B. dakkhanti.

⁹ B. °pamitiṃ.

¹⁰ B. mahā°.

¹¹ B. °vasa.

¹² B. C. kiri°.

Gandha-Vaṃsa.

EDITED BY
PROFESSOR MINAYEFF
OF ST. PETERSBURG.

THE small but very interesting text called “Book History,” was found in Burma. In the present edition I have used two MSS. :

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji) : ten lines to the leaf. The Pāli text ends on leaf *khaḥ*.

On leaf *ka* are introduced the following verses, the work of the translator :

setṭhaṃ sajjanasevitaṃ khemantabhūmanāyakaṃ |
yatindaggaṃ dhammaṃ saṃghaṃ vandāmi sirasā m-ahaṃ ||
ma-kāra-vipulā pathyāgāthā.
saṃgītāpotthakārūḷhā vaṇṇitā gandhakārakā |
yācerā santavaṃsaṃsassa pālakā mama garuṇo || pathyāvattaṃ.
hatantarāyaṃ icc eva yaṃ gandhavaṃsajotakaṃ |
ajānaṃ saramandehi tasmā lekhaṃ tam nissayaṃ . . . pathyā.
sugataḡatagavesiditṭhijupaṇṇākāmino |
khantimettādupettassa niveravhassa uyyojaṃ . . . sakāra
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. **U**. The additions of MS. **M**, very corrupted, are given in the notes.

This "Book History" relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the *Sāsana-vaṃso-dipo* (Colombo, A.B. 2424) or in *Sāsana-vaṃso*.¹

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddhaṃ aggavaṃsaparamparaṃ |
natvāna dhammaṃ buddhajaṃ saṅghaṃ cāpi niraṅgaṃ ||
gandhavaṃs' upanissāya gandhavaṃsaṃ pakatṭhissaṃ |
tipitakasamāhāraṃ sādhuṇaṃ jaṅghadāsakaṃ |
vimatinodam ārabbaṃ taṃ me suṇātha sūdhavo |
sabbam pi buddhavacanam vimuttirasahetukaṃ |
hoti ekavidhaṃ yeva tividhaṃ piṭakena ca |
taṃ ca sabbam pi kevalam pañcavidhaṃ nikāyato |
aṅgato ca navavidhaṃ dhammakkhandhagaṇaṇato |
caturāsitisahassadhammakkhandhapabbhedanam² 'ti ||

kathaṃ piṭakato. piṭakaṃ hi tividhaṃ hoti. vinayapiṭakaṃ abhidhammapiṭakaṃ suttantapiṭakan'ti.

tattha katamaṃ vinayapiṭakaṃ. pārājika kaṇḍaṃ pācittiyakaṇḍaṃ mahāvaggakaṇḍaṃ cullavaggakaṇḍaṃ parivārakaṇḍaṃ'ti. imāni kaṇḍāni vinayapiṭakaṃ nāma.

katamaṃ abhidhammapiṭakaṃ. dhammasaṃgaṇipakaraṇaṃ vibhaṅgapakaraṇaṃ dhātukathāpakaraṇaṃ paññattipakaraṇaṃ kathāvatthupakaraṇaṃ yamakapakaraṇaṃ paṭṭhānapakaraṇaṃ. imāni satta pakaraṇāni abhidhammapiṭakaṃ nāma.

katamaṃ suttantapiṭakaṃ nāma. sīlakkhandhavaggādikaṃ avasesaṃ buddhavacanam suttantapiṭakaṃ nāma.

¹ This list is published in my book "Buddhism," I., p. 68.

² U. bhedaṃ.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimanikāyo samyuttanikāyo aṅguttaranikāyo khuddakanikāyo'ti.

tattha katamo dīghanikāyo. sīlakkhandhavaggo mahāvaggo pādhiyavaggo ¹ 'ti ime tayo maggā dīghanikāyo nāma. imesu tīsu vaggesu catutimsa suttāni ca honti.

catutims'eva suttantā sīlakkhandhavaggādikā |
yassa bhavanti so yeva dīghanikāyonāmahoti ||.

katamo majjhimanikāyo. mūlapaṇṇāso majjhimapaṇṇāso uparipaṇṇāso'ti ime tayo paṇṇāsā majjhimanikāyo nāma. imesu tīsu paṇṇāsesu dve paṇṇāsadhikasuttasatāni honti.

diyaḍḍhasatasuttantā dvisuttaṃ yassa santi so |
majjhimanikāyo nāma mūlapaṇṇāsa-ādiko ² 'ti ||.

katamo samyuttanikāyo. sagāthāvaggo nidānavaggo saḷāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañcavaggū samyuttanikāyo nāma. imesu pañcasu vaggesu dvāsatṭhi sattasatādhikasattasuttasahassāni honti.

dvāsatṭhisattasatāni sattasahassakāni ca |
suttāni yassa honti so sagāthādhikavaggiko |
samyuttanikāyo nāma viditabbo viññūnā'ti ||.

katamo aṅguttaranikāyo. ekanipāto dukkanipāto tikkani-pāto catukkanipāto pañcanipāto chakkanipāto sattanipāto aṭṭhanipāto navanipāto dasanipāto ekādasanipāto'ti ime ekādasa nipātā aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasatādhikanavasuttasahassāni honti.

navasuttasahassāni pañcasatāni ca |
sattapaṇṇāsādhikāni suttāni yassa honti |
so aṅguttaranikāyo'ti ekanipātādiko'ti ||.

katamo khuddakanikāyo. khuddakapātho dhammapadam udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therīgāthā jātakam niddeso paṭisambhidāmaggo apadānam buddhavaṃso cariyāpīṭakam vinayapīṭakam abhidhammapīṭakan'ti ayaṃ k l u d d a k a n i k ā y o . imesu gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni niddiṭṭhāni mahesinā |
nikāye pañcame ramme khuddako'ti visuto'ti || .

katham aṅgato. aṅgam hi navāvidham hoti. suttam-geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedallan'ti navappabhedam hoti. tattha ubhatovibhaṅganiddese khandhakaparivārā suttanipāte maṅgalasuttam ratanasuttam nālakasuttatuvattakasuttāni aññaṃ pi suttanāmakam tathāgatavacanam suttan'ti veditabham. sabbam pi sagāthakam geyyan'ti veditabban'ti. visesena saṃyuttake sakalo pi sagāthāraggo geyyan'ti veditabham sakalam abhidhammapīṭakam nigāthakam suttam ca. yañ ca aññaṃ pi atṭhahi aṅgehi asaṃgahitam buddhavacanam tam buddhavacanam veyyākaraṇam veditabham. dhammapadatheragāthā therīgāthā suttanipāte nosuttanā-mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañānamayikagāthāpaṭisaṃyuttā dve asitisuttantā udānan'ti veditabban'ti. vuttam h'etaṃ bhagavatā'ti ādinayapavatto dvādaṣuttarasatasuttantā itivuttakan'ti veditabbā. apaṇṇakajātakādini paṇṇāsādhikāni pañcajātakasatāni jātakan'ti veditabbā. cattāro'me bhikkhave acchariyā abbhutadhammā santi¹ iti ādi nayappavattā sabbe pi acchariyaabbhutadhammapaṭisaṃyuttā suttantā abbhutadhamman'ti veditabham. cullavedallamahāvedallasammādiṭṭhisakkapaṇḥāsamkhārabbhājanīyamahāpupphasuttantādayo sabbe pi vedāñ ca tuṭṭhiñ ca laddhaladdhāpucchitasuttantā vedallan'ti veditabham.

katamāni caturāsitidhammakkhandhasahassāni. dujānā'ti.

khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimsu. tatiyasamgūyanāyaṃ saḥassamattā khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimsu. icce evaṃ dve satādhikā dvesaḥassakhīṇāsavā mahākaccāyanāṃ tṭhapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva aṭṭhakathācariyā nāma.

katame gandhakārakācariyā. mahābuddhaghosādayo anekācariyā gandhakārakācariyā nāma.

katame tividhanāmakācariyā. mahākaccāyanoti vidhanāmo.¹

katame gandhe kaccāyanena katā. kaccāyanagandho mahāniruttigandho cullaniruttigandho nettigando peṭakopadesagando vaṇṇanītigandho² 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyeli³ katā. gandhācariyo kurundīgandhaṃ nāma akāsi. aññataro ācariyo mahāpacariyaṃ nāma aṭṭhakathaṃ akāsi. aññataro ācariyo kurundīgandhassa aṭṭhakathaṃ akāsi. mahābuddhaghoso nāmācariyo visuddhimaggo dīghanikāyassa sumaṅgalavilāsīnī nāma aṭṭhakathā majjhimānikāyassa paṇāsaśūdanī nāma aṭṭhakathā samyuttanikāyassa sārattṭhapakāsanī nāma aṭṭhakathā aṅguttaranikāyassa manorattṭhapūraṇī nāma aṭṭhakathā pañcavinayagandhānaṃ samantapāsādikā nāma aṭṭhakathā sattaabhidhammagandhānaṃ paramattṭhakathā nāma aṭṭhakathā pātimokkhasaṃkhāya-mātikāya kaṇkhāvitaraṇī nāma aṭṭhakathā dhammapadassa aṭṭhakathā jātakaṃ aṭṭhakathā khuddakapāṭhassa aṭṭhakathā apadānassa aṭṭhakathā⁴ 'ti ime teresa gandhe akāsi.

baddhadatto nāmācariyo vinayavinicchayo uttaravinicchayo abhidhammāvatāro bud-

¹ U. tividhā°.

² M. omits.

³ M. °riyena'ti. On these six books, see Sāsana-vamśa-dīpa, 1233, 1234.

dhavamsassa madhuratthavilāsinī nāma atthakathā'ti ime cattāro gandhā akāsi.¹

ānando nāmācariyo sattābhidhammagandhaatthakathāya mūlaṭīkaṃ nāma ṭīkaṃ akāsi.²

dhammapālācariyo nettīpakaraṇatthakathā itivuttakaaṭṭhakathā udānatthakathā cariyāpiṭakaaṭṭhakathā theragāthāṭṭhakathā vimānavātthussa vimalavilāsinī nāma atthakathā petavatthussa vimalavilāsinī nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma ṭīkā dīghanikāyāṭṭhakathādīnaṃ catunnaṃ atthakathānaṃ līnatthapakāsinī nāmā ṭīkā jātakatthakathāya līnatthapakāsinī nāma ṭīkā nettīthakathāya ṭīkā buddhavamsaṭṭhakathāya paramatthadīpanī nāma ṭīkā abhidhammaṭṭhakathāya ṭīkāya līnatthavaṇṇanā nāma anuṭīkā'ti ime cuddasamatte gandhe akāsi.³

dve pubbācariyā niruttīmañjūsā nāma cullaniruttīṭīkāñ ca mahāniruttisaṃkhepañ ca akāmsu.

mahāvajirabuddhi⁴ nāmācariyo vinayagaṇḍhī nāma pakaraṇaṃ akāsi.⁵

vimalabuddhi nāmācariyo mukhamattadīpanī nāma nyāsapakaraṇaṃ akāsi. (S.v.d. 1223-1236.)

cullavajiro nāmācariyo atthabyakkhyānaṃ nāma pakaraṇaṃ akāsi.

dīpaṃkaro nāmācariyo rūpasiddhipakaraṇaṃ rūpasiddhiṭīkaṃ summapañcasuttañ⁶ ceti tivīdhapakaraṇaṃ akāsi.

ānandācariyassa jetthasisso culladhammapālo nāmācariyo saccasaṃkhepaṃ nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedanī⁷ vimat-

¹ S.v.d. 1195-1199.

² S.v.d. 1217.

³ S.v.d. 1191-1193, and 1231, 2.

⁴ M. °vacirabuddhikāyo.

⁵ S.v.d. 1200, 1201.

⁶ See below p. 70.

⁷ M. mohacheo.

icchedanī buddhavaṃso anāgatavaṃso'ti
catubbidham pakaraṇaṃ akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakāsani
nāma paṭisambhidāmaggassa atthakathaṃ akāsi. (S.v.d.
1196.)

dīpavaṃso bodhivaṃso cullavaṃso mahā-
vaṃso paṭisambhidāmagga'tthakathāya gaṇḍhi ceti
ime panca¹ gandhā ācariyehi² visuṃ visuṃ katā.

nava mahānāmo nāmācariyo mahāvaṃsaṃ cul-
lavaṃsaṃ nāma dve pakaraṇaṃ akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatthitikaṃ
nāma mahānidhesassa atthakathaṃ akāsi. (S.v.d. 1197.)

moggallāno nāmācariyo moggallānabyākara-
ṇaṃ nāma byākaraṇaṃ akāsi. (S.v.d. 1251.)

samgharakkhitō nāmācariyo subodhālaṃkā-
raṃ nāma pakaraṇaṃ akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayaṃ nāma
pakaraṇaṃ sambandhacintā³ nāma³ pakara-
ṇaṃ³ khuddasikkhāya³ navatīkaṃ³ akāsi.

dharmasirī nāmācariyo khuddasikkhaṃ
nāma pakaraṇaṃ akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatīkā mūlasikkhātīkā
ceti ime dve gandhā dve'ācariyehi visuṃ visuṃ katā.

anuruddho nāmācariyo paramatthaviniccha-
yaṃ nāmarūpaparicchedaṃ abhidhamma-
atthasaṃgahapakaraṇaṃ ceti tividhaṃ paka-
raṇaṃ akāsi. (S.v.d. 1218.)

khemō nāmācariyo khemaṃ nāma pakaraṇaṃ
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayatthakathāya sāratt-
hādīpanī nāma tīkaṃ vinaya saṃgahapakaraṇaṃ
vinaya saṃgahassa tīkaṃ aṅguttaratthakathāya sāratt-
hamañjūsāṃ nāma tīkaṃ pañcakaṇṇi ceti ime
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayatthamañ-

jūsaṃ nāma kaṅkhāvitarāṇiyā ṭikāṃ akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānappadīpikāṃ nāma pakaraṇaṃ akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225, 1257) nāmasubodhālaṃkāraṇassa ṭikā vuttodayavivaraṇaṃ sumanāgalapasādanī nāma khuddasikkhāya ṭikā saṃbandhacintāya ṭikā bālāvatāro moggallānabyākaraṇassa pañcikāya ṭikā yogavinicchayo vinayavinicchayassa ṭikā uttaravinicchayassa ṭikā nāmarūpaparicchodassa ṭikā saddatthassa padarūpavibhāvanāṃ khemapakaraṇassa ṭikā sīmālaṃkāro (S.v.d. 1213) mūlasikkhāya ṭikā rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-saṃgaho saccasaṃkhepassa ṭikā ceti imā atthārassa gandhe akāsi.

sumanāgalo nāmācariyo abhidhammāvatāragandhassa ṭikāṃ (S.v.d. 1227) abhidhammatthavikāsanī¹ abhidhammasaṃgahassa ṭikāṃ ca abhidhammatthavibhāvanī² duvidhaṃ pakaraṇaṃ akāsi.

dhammakitti nāmācariyo dantadhātupakaraṇaṃ. (S.v.d. 1237, 1261.)

medhaṃkaro nāmācariyo jinacaritaṃ nāma pakaraṇaṃ akāsi.

kaṅkhāvitarāṇiyā¹ linatthapakāsini² nisandeho dhammanusāraṇī ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvatāro lokapaññattipakaraṇaṃ tathāgatupattipakaraṇaṃ nalātadhātuvannaṇā³ sīhalavatthu dhammapadīpako paṭipattisaṃgaho vissuddhimaggaggaṇḍhi⁴ abhidhammaggaṇḍhi⁵ nettipakaraṇagaṇḍhi⁶ visuddhimaggacullaṭikā⁷ sotappamālini⁸ pasādanī⁹ okāsalokasūdanī¹⁰ subodhālaṃkāraṇassa navatikā¹¹ ceti ime vīsati gandhā

visatācariyebhi visum visum katā. saddhammasirī
nāmācariyo saddatthabhedacintā nāma pakara-
ṇaṃ akāsi.

devo nāmācariyo sumanakūṭavaṇṇanā nāma
pakaraṇaṃ akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātattagīnid-
ānaṃ sotattagīnidānaṃ nāma dve pakaraṇaṃ akāsi.

raṭṭhapālo nāmācariyo madhurasavāhinī¹
nāma pakaraṇaṃ akāsi.

subhūta Candano nāmācariyo līngatthaviva-
raṇaṃ pakaraṇaṃ akāsi.

aggavamsa nāmācariyo saddanītipakaraṇaṃ
nāma akāsi. (S.v.d. 1238.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa ma-
hāṭikaṃ nāma akāsi.

guṇasāgaro² nāmācariyo mukhamattasāraṃ
taṭṭhikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahā-
ṭikaṃ akāsi.

ñānasāgaro nāmācariyo līngatthavivaraṇa-
pakāsaṇaṃ nāma pakaraṇaṃ iti akāsi.

aññatāro ācariyo gūḷhatthataṭikaṃ bālappabo-
dhanaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññatāro ācariyo saddatthabhedacintāya majjhim-
aṭikaṃ akāsi.

uttamo nāmācariyo bālāvatāraṭikaṃ līngat-
thavivaraṇaṭikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññatāro ācariyo saddabhedacintāya navaṭikaṃ
akāsi.

eko amacco abhidhānappadīpikāya ṭikaṃ daṇḍīpa-
karaṇassa magadhabhūtaṃ ṭikaṃ kolad-
dhajānassa sakatabhāsāya ṭikaṃ ca tividhaṃ
pakaraṇaṃ akāsi.

dhammasenāpati nāmācariyo kārikaṃ etim-
āsamidīpikaṃ manohārāṇ ca tividhaṃ pakara-
ṇaṃ akāsi. (S.v.d. 1245.)

¹ M. °saṃgāhītikitti.

² M. sāgaro.

aññataro ācariyo kārīkāya ṭikāṃ akāsi.

aññataro ācariyo etimāsamidīpikāya ṭikāṃ akāsi.

kyacvārañño saddabindu nāma pakaraṇaṃ paramatthabindupakaraṇaṃ akāsi.

saddhammaguru nāmācariyo saddavuttipakāsaṇaṃ nāma pakaraṇaṃ akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa ṭikāṃ akāsi.

aññataro ācariyo kaccāyanabhedāñ ca kaccāyanasāraṃ kaccāyanasārassa ṭikāñ ca tividhaṃ pakaraṇaṃ akāsi.

navo medhaṃkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi.

aggapaṇḍito nāmācariyo lokupatti nāma pakaraṇaṃ akāsi.

cīvaro nāmācariyo jaṇghadāsassa¹ ṭikāṃ akāsi.

mātikatthadīpanī simālaṃkāraṇassa ṭikā vinayasamuttānādīpanī gandhasāro paṭṭhānagaṇanāyā abhidhammatthasaṃgahassa saṃkhepapaṇṇanā navaṭikā kaccāyanassa suttaniddeso pāṭimokkhavisodhanī ceti aṭṭha gandhe saddhammajotipālācariyo akāsi.

navo² vimalabuddhi³ nāmācariyo abhidhammapaṇṇarasatṭhānaṃ pakaraṇaṃ akāsi.

vepullabuddhi⁴ nāmācariyo saddasāratthajāliniyā ṭikā vuttodayaṭikā paramatthamañjūsā nāma abhidhammasaṃgahaṭikāya anuṭikā dasagaṇḍhivaṇṇanā nāma magadhabhūtāvidaggaṃ vidadhimukkhamaṇḍanaṭikā ceti ime cha gandhe akāsi.

aññataro ācariyo pañcapakaraṇaṭikāya navānuṭikāṃ akāsi.

ariyavaṃso nāmācariyo abhidhammasaṃgahaṭikāya

¹ M. °sakass.

² M. omits.

³ M. vemala°.

⁴ M. navo vima°.

maṇisāramañjūsam nāma navānuṭikam dvārakathāya tīkāya maṇidīpam nāma navānuṭikam gaṇḍābharaṇaṇ ca mahānissaraṇ ca jātakavisodhanaṇ ca iti ime¹ pañca gandhe² akāsi.

peṭakopadesassa tīkam udumbarānāmācariyo akāsi.

taṃ pana pakudhanagaravāsī³ abhidhammasaṃgahassa tīkā catubhāṇavārassa aṭṭhakathā mahāsārapakāsani mahādīpani sārattadīpani⁴ gatipakaraṇaṃ⁵ hatthasāro⁶ bhummasaṃgaho bhummaniddeso dasavatthu kāyaviratiṭikā jotanaṇ nirutti vibhattikathā saddhammapālini⁷ pañcagativāṇaṇā bālacittapabodhani dhammacakkasuttassa navatṭhākathā daṇḍadhātupakaraṇassa⁸ tīkā ceti ime visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi. katamāni. saddhammapālanam⁹ bālappabodhanapakaraṇassa tīkā ca jinālamkārapakaraṇassa navatīkā ca līngatthavinicchayo pāṭimokkhavivaraṇam paramatthavivaraṇam kathāvivaraṇam samantapāsādikavivaraṇam abhidhammatthasaṃgahavivaraṇam saccasaṃkhepavivaraṇam saddatthabhedacintāvivaraṇam kaccāyanasāravivaraṇam abhidhammatthasaṃgahassa tīkāvivaraṇam mahāvessantarajātakassa vivaraṇam sakkābhimaṇaṇ mahāvessantarajātakassa navatṭhākathā paṭhamasaṃbodhi lokanīti ca buddhaghosācariyanidānaṇ milindapaṇhāvaṇaṇā caturārakkhāya aṭṭhakathā saddavutti pakaraṇassa navatīkam icc evaṇ pañcavisati pamāṇāni laṇkāḍipādīsu ṭhānesu paṇḍitehi katāni ahesuṇ. sambuddhe gāthā ca naradeva nāma gāthā ca

¹ M. omits.

² M. pakuvana°.

³ U. omits.

⁴ U. omits. ⁵ M. hatthasāgarā. ⁶ M. saddadhamma°.

⁷ U. omits.

⁸ M. °yanam.

yadā have cīvaratthi gāthā ca visati ovādagāthā
 ca dānasatthari sīlasatthari sabbadānavan-
 nanā anantabuddhavanṇanāgāthā ca atthāvi-
 sati buddhavandanāgāthā ca atitānāgatapac-
 cuppannabuddhavanṇanāgāthā ca asītima-
 hāsāvakavanṇanāgāthā ca navahāraguṇav-
 anṇā cā'ti ime buddhapāṇāmagāthāyo paṇḍitehi
 laṅkādīpādīsu thānesu katā ahesum.

iti cullagandhavamse gandhakārakācariyadīpako
 nāma dutiyo paricchedo.

ācariyesu ca atthi jambudīpikācariyā atthi laṅkādīpikā-
 cariyā. katame jambudīpikācariyā katame laṅkādīpikā-
 cariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-
 ratthē ujjenīnagare candapaccotasa nāma
 rañño purohito hutvā kāmānaṃ ādinavaṃ disvā gharavā-
 sam pahāya satthu sāsane pabbajjitvā heṭṭhāvuttapakāre
 gandhe akāsi.

mahāatthakathācariyo mahāpaccarikācariyo ca
 mahākurundikācariyo aññatarācariyehi ime pañ-
 cāriyo laṅkādīpikācariyo nāma tehi buddhaghosāca-
 riyassa pure bhūtā cire kāle ahesum.

mahābuddhaghosācariyo jambudīpiko so kira
 magadharatthē saṃgāmarañño¹ purohitassa kesī²
 nāma brahmaṇassa putto satthu sāsane pabbajjitvā laṅkā-
 dīpaṃ gato heṭṭhāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhamm-
 apālācariyo dve pubbācariyā mahāvajirabuddh-
 ācariyo cullavajirabuddhācariyo dīpaṃka-
 rācariyo culladhammapālācariyo kassapā-
 cariyo'ti ime dasācariyā jambudīpikā heṭṭhā vuttappa-
 kāre gandhe akāmsu.

mahānāmācariyo aññatarācariyo cullanā-
 mācariyo upasenācariyo moggallānācariyo
 saṃgharakkhitācariyo vācissarācariyo³ vu-

ttodayakācariyo¹ dhammapālācariyo aññatarā dvācariyā¹ anuruddhācariyo khemācariyo sārīputtācariyo buddhanāgācariyo cullamoggallānācariyo vācitassa¹ pācariyo¹ sumaṅgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo² cullabuddhaghosācariyo sārīputtācariyo² ratthapālācariyo'ti ime eka paññāsācariyā² laṅkāḍīpikācariyā nāma.

subhūtacandanācariyo³ aggavaṃsācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo³ ñānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturaṅgabalamaḥamacco dhammasenāpatācariyo aññatarā tayo ācariyā kyacvārañño ca saddhammaguruācariyo sārīputtācariyo dhammābhindācariyo aññataro ekācariyo medhamkarācariyo aggapaṇḍitācariyo vajirācariyo⁴ saddhammapālācariyo navo vimalabuddhācariyo iti ime tevīsati⁵ ācariyā jambudīpikā heṭṭhāvuttappakāre gandhe pukkāmasaṃkhāte arimaddanānagare akāṃsu.

navo vimalabuddhācariyo jambudīpiko heṭṭhāvuttappakāre gandhe paṇṇanagare⁶ akāṃsu. aññatarācariyo ariyavaṃsācariyo'ti ime dvācariyā jambudīpikā heṭṭhāvuttappakāre gandhe avantipure akāṃsu.

aññatarā visatācariyā jambudīpikā heṭṭhāvuttappakāre gandhe kiñcipuranagare akāṃsu.

iti cullagandhavaṃse ācariyānaṃ saṃjātattṭhānadīpiko
nāma tatiyo paricchedo.

¹ U. omits.

² U. omits.

³ M. °candāca°.

⁴ M. civarā°.

⁵ U. omits.

⁶ M. paṇya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā¹ āyācanena katame² anāyācanena katā.

mahākaccāyanagandho mahā atthakathāgandho mahāpaccariyagandho mahākurundigandho mahāpaccariyagandhassa atthakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsana-vuddhiyatthāya³ saddhammatthitiyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo samghapālena nāma āyācitenā buddhaghosācariyeno kato.

dighanikāyassa atthakathāgandho dātthānāmena samghattherena āyācitenā buddhaghosācariyena kato. majjhimanikāyassa atthakathāgandho buddhamittanāmena therena āyācitenā buddhaghosācariyena kato.

samyuttanikāyassa atthakathāgandho jotipālena nāma therena āyācitenā buddhaghosācariyena kato.

aṅguttaranikāyassa atthakathāgandho bhaddanta nāmattherena saha ājīva kenā āyācitenā buddhaghosācariyena kato.

samantapāsādikā nāma atthakathāgandho buddhasirī nāmena therena āyācitenā buddhaghosācariyena kato.

sattanaṃ abhidhammagandhānaṃ atthakathāgandho cullabuddhaghosonāma bhikkhunā āyācitenā buddhaghosācariyena kato.

dhammapadassa atthakathāgandho kumārakassapanāmena therena āyācitenā buddhaghosācariyena kato.

jātakassa atthakathāgandho atthadassībuddhamittabuddhapīyasaṃkhatēhi tīhi therehi āyācitenā buddhaghosācariyena kato.

khuddakapāṭhassa atthakathāgandho suttanipātassa atthakathāgandho attano matiyā buddhaghosācariyena katā.

apadānassa aṭṭhakathāgandho pañcanikāyaviññūhi pañ-
cahi therehi āyācitenā buddhaghosācariyena kato.

pāṭimokkhaṣṣa aṭṭhakathā kaṅkhāvitarāṇigandho attano
matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-
gandho attano sissena buddhasīhena¹ nāma therena
āyācitenā buddhadattācariyena kato.

uttaravinicchayagandho saṅkhaṇḍapālenā nāma the-
rena āyācitenā buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena sum-
ati nāmattherena āyācitenā buddhadattācariyena kato.

buddhavaṃsassa aṭṭhakathāgandho ten'eva buddha-
sīhā nāmattherena āyācitenā buddhadattācariyena kato.

jinālaṃkāragandho saṃghaṇḍapālāttherena āyācitenā
buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlatīkā nāma ṭīkāgandho
buddhamitta nāmattherena āyācitenā ānandācariyena
kato.

nettipakaraṇassa aṭṭhakathāgandho dharmamarakkhi-
tānāmattherena āyācitenā dhammapālācariyena kato.

itivuttakāṭṭhakathāgandho udānaṭṭhakathāgandho cariyā-
piṭakāṭṭhakathāgandho theragāthāṭṭhakathāgandho therī-
gāthāṭṭhakathāgandho vimānavatthupetavatthutthakathā-
gandho ime satta gandhā attano matiyā dhammapālā-
cariyena katā.

visuddhimaggaṭīkāgandho dāṭṭhānāmena therena
āyācitenā dhammapālācariyena kato.

dīghanikāyāṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ
ṭīkāgandho abhidhammatthakathāya anuṭīkāgandho jāta-
kāṭṭhakathāya ṭīkāgandho niruttipakaraṇaṭṭhakathāya
ṭīkāgandho buddhavaṃsaṭṭhakathāya ṭīkāgandho'ti ime
pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

niruttimañjūsā nāma cullaṭṭikāgandho mahāniruttisaṃkhepo nāma gandho ca attano matiyā pubbācariyehi visum visum katā.

pañcavinayapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajirabuddhiācariyena katā.

nyāsasaṃkhāto mukhamattadīpanī uāma gandho attano matiyā vimalabuddhiācariyena kato.

atthabyākkhyāno nāma gandho attano matiyā cullavimala buddhiācariyena kato.

rūpasiddhigandhassa ṭikāgandho saṃpapañcasatti¹ ca attano matiyā dīpaṃkarācariyena kato.

saccasaṃkhepo nāma gandho attano matiyā culladhammapālacariyena kato.

mohavicchedanīgandho vimaticchedanīgandho attano matiyā kassapācariyena kato.

paṭisaṃbhidāmaggaṭṭhakathāgandho mahānāmena upāsakena āyācitenā mahānāmācariyena kato.

dīpavaṃso thūpavaṃso bodhivaṃso cullavaṃso porāṇavaṃso mahāvaṃso cā'ti ime cha gandha attano matiyā mahācariyehi visum visum katā.

navo² vaṃso² gandho² attano matiyā² cullamahānāmācariyena² kato.

saddhammapajjotikā nāma mahāniddeśasaṭṭhakathāgandho devena nāma therena āyācitenā upasenācariyena kato.

moggallānabyākaraṇagandho attano matiyā moggallānācariyena kato.

subodhūlaṃkāro nāma gandho vuttodayo³ nāma³ gandho³ attano matiyā saṃgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato⁴).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porāṇakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

¹ U. sammapañca°.—See p. 60.

² U. omits.

³ M. omits.

⁴ U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi visuṃ katā.

paramatthavinicchayaṃ nāma gandho saṃgharakkhitatttherena āyācitenā anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasaṃgahaṃ nāma gandho nam bhānāmena¹ upāsakena āyācitenā anuruddhācariyena kato.

khemo nāma gandho attano matiyā khemācariyena kato.

sāratthadīpanī nāma vinayaṭṭhakathāya ṭikāgandho vinayasamgahagandho vinayasamgahassa ṭikāgandho añguttaraṭṭhakathāya navā ṭikāgandho'ti ime cattāro gandhā parakkama bhānāmena laṅkādīpissarena raññā āyācitenā sārīputtācariyena katā.

sakaṭasaddasatthassa pañcīkā nāma ṭikāgandho attano matiyā sārīputtācariyena kato.

kaṅkhāvitaraṇiṇī vinayaṭṭhamañjūsā nāma ṭikāgandho sumedhānāma ttherena āyācitenā buddhañāgācariyena kato.

abhidhānappadīpikā nāma gandho attano matiyā cullamoggallānācariyena² kato.

subodhāṃkārassa mahāsīmā nāma ṭikā vuttodayavivaraṇā cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumaṅgalapasādani nāma navo ṭikāgandho sumañgalena āyācitenā vācissarena kato.

sambandhacintāṭikā bālāvatāro moggallānabyākaraṇassa ṭikā cā'ti ime gandhā sumañgalabuddhamittamahākassapaṣaṃkhātehi tihi therehi ca dhammakitti nāma upāsakena vānīcābhātu upāsakena³ āyācitenā vā vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanāṃ khemapa-karaṇassa ṭikā sīmāṃkāro mūlasikkhāya ṭikā rūpārūpavibhāgo paccayasamgaho cā'ti ime satta gandhā attano matiyā vācissarena katā.

saccasaṃkhepassa ṭikāgandho sārīputtanāmena therena āyācitenā vācissarena katā.

¹ M. nampa. .

² U. mogga°.

³ U. omits.

abhidhammāvatārassa ṭikā abhidhammatthasaṅgahassa ṭikā cā'ti ime attano matiyā sumaṅgalācariyena kato.

sāratthasaṅgahanāmagandho attano matiyā buddhapiyena kato.

dantadhātuvapaṇṇanā nāma pakaraṇaṃ laṅkāḍḍipissarassa rañño senāpatiāyācitenā dhammakittināmācariyena katam.

jinacaritaṃ nāma pakaraṇaṃ attano matiyā medhamkārācariyena katam.

jinālaṃkāro jinālaṃkāraṇassa ṭikā attano matiyā buddhakkhittācariyena katā.¹

anāgatavaṃsassa aṭṭhakathā attano matiyā upatissūcariyena katā.

kaṅkhāvitarāṇiyā linatthapakāsini nāma ṭikā nisandeho dhammānusāraṇī ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvatāro lokapaññātipakaraṇaṃ tathā gatuppattipakaraṇaṃ nalāṭadhātuvapaṇṇanā sīhalavatthu dhammadīpako paṭipattisaṅgaho visuddhimaggassa gaṇḍhi abhidhammagāṇḍhi nettipakaraṇassa gaṇḍhi visuddhimaggacullanavāṭikā sotappamālinī pasādajananī okāsaloko subodhālaṃkāraṇassa navāṭikā ceti ime vīsati gandhā attano matiyā vīsātācariyehi viṣuṃ katā.

saddatthabhedacintā nāma pakaraṇaṃ attano matiyā dhammasirīnācariyena ² kato.

sumanakūṭavapaṇṇanaṃ nāma pakaraṇaṃ rāhulanāmattherena āyācitenā vācissarena katam.

sotattagimāhānidānaṃ nāma pakaraṇaṃ attano matiyā cullabuddhaghosācariyena katam.

madhurasavāhinī nāma pakaraṇaṃ attano matiyā ratṭhapālācariyena katam.

lūṅgatthavivaraṇaṃ nāma pakaraṇaṃ attano matiyā subhūtaṇḍanācariyena katam.

saddanītipakaraṇaṃ attano matiyā aggavaṃsācariyena katam.

nyāsapakaraṇassa mahāṭikā nāma ṭikā attano matiyā vimalabuddhācariyena ³ katā.

M. adds amatara nāma.

² M. saddha°.

³ M. vacīra°.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.
mukhamattasārassa ṭikā sutasampannakyaacvānāmena
dhammarājino ¹ g u r u s a m g h a t t h e r e n a āyācitenā
guṇasāgarācariyena katā.

saddatthabhedacintāya mahāṭikā attano matiyā abhayā-
cariyena katā.

līngatthavivarapaṇapakāsakaṃ nāma pakaraṇaṃ attano
matiyā ānāsāgarācariyena kataṃ.

gūḷhatthaṭikā bālappabodhanaṃ ca iti duvidhaṃ pakara-
ṇaṃ attano matiyā aññatarācariyena kataṃ.

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-
ñatarācariyena katā.

bālāvatārassa ṭikā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā ṭikā attano matiyā aññatarāca-
riyena katā.

abhidhānappadīpikāya ṭikā daḍḍīpakaraṇassa magad-
habhūtā ṭikā cā'ti duvidhā ṭikāyo attano matiyā s i h a s ū-
r a n ā m a r a ñ ñ o e k e n a a m a c c e n a k a t ā.

koladdhajanassa ṭikā pāsādikena nāma therena
āyācitenā ca ten'eva amaccena ² katā.

kārikā nāma pakaraṇaṃ ānāgaṃ b h i r a n ā m e n a
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etimāsamidīpanī nāma pakaraṇaṃ manohāraṇi ca attano
matiyā ten'eva dhammasenāpatācariyena katā.

kārikāya ṭikā attano matiyā aññatarācariyena katā.

etimāsamidīpikāya ṭikā attano matiyā aññatarācariyena
katā.

saddabindupakaraṇaṃ ca paramatthabindupakaraṇaṃ
ca attano matiyā kyacvā nāma raññā katā.³

saddavuttīpakāsakaṃ ⁴ nāma pakaraṇaṃ aññatarena bhi-
kkhunā āyācitenā saddhammagurunā nāmācariyena kataṃ.

saddavuttīpakāsakassa ṭikā attano matiyā sārīputtācari-
yena katā.

¹ U. rājino.

² M. mahāma^o.

³ M. dhammarājassa gurunā aññatarācariyena kataṃ.

⁴ M. ° naṃ.

kaccāyanasāro ca kaccāyanabhedañ ca ¹ kaccāyanasārassa
 tīkā cā'ti tividdhañ ² pakaraṇaṃ attano matiyā dhammā-
 nandācariyena ³ kataṃ. (S.v.d. 1250.)

lokadīpakasāraṃ nāma pakaraṇaṃ attano matiyā navena
 medhaṇīkarācariyena kataṃ.

lokuppattipakaraṇaṃ attano matiyā aggapaṇḍitācariyena
 kataṃ.

jaṅghadāsakassa magadhabhūtā tīkā attano matiyā va-
 jīrācariyena ⁴ katā.

mātikaṭṭhadīpanī abhidhammatthasaṃgahavaṇṇanā sī-
 mālaṃkāraṇassa tīkā gaṇḍhisāro paṭṭhānagaṇanānāyo cā'ti
 ime pañca pakaraṇāni attano matiyā saddhammajotipālā-
 cariyena katā.

saṃkhepavaṇṇanū parakkama bhūnāmena jam-
 budīpissarena raññā āyāciten'eva saddhammajotipālā-
 cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhamma-
 cārittherena āyācitenā saddhammajotipālācariyena
 kato.

vinayasamuṭṭhānadīpanī nāma pakaraṇaṃ attano gu-
 runū saṃghattherena āyāciten'eva saddhammajoti-
 pālācariyena katā.

satta pakaraṇāni pana tena pukkāmanagaro ⁵ katāni saṃ-
 khepavaṇṇanā yeva laṅkādiṇe katā.

abhidhammapaṇṇarasatṭhānavavaṇṇanaṃ nāma pakara-
 ṇaṃ attano matiyā navena vimalabuddhācariyena kataṃ.

saddasārattahajālīnī nāma pakaraṇaṃ attano matiyā
 nāgītācariyena ⁶ katā. (S.v.d. 1249.)

saddasārattahajālīniyā tīkā panyanagare rañño gurunū
 saṃgharājena āyācitenā ten'eva vimalabuddhācari-
 yena katā.

vuttodayassa tīkā abhidhammatthasaṃgahassa tīkāya
 paramatthamañjūsā nāma anuṭīkā dasagaṇḍhivaṇṇanā
 nāma pakaraṇaṃ magadhabhūtaṃ vidaggaṃ vidadhimuk-

¹ M. omits.

² M. dividdhaṃ.

³ M. aññatrā°.

⁴ M. cīvarācīvarena.

⁵ M. mukkā°.

⁶ U. nāgītena.

hamañḍanassa ¹ ṭikā cā'ti imāni pañca ² pakaraṇāni attano matiyā ten'eva navena vepullabuddhācariyena katā.³

pañcapakaraṇaṭikāya navānuttikā attano matiyā añña-tarācariyena katā.

maṇisāramañjūsā nāma anuttikā maṇidīpaṃ nāma dvāra-kathāya anuttikā jātakavisodhanaṃ ca gaṇḍābharaṇaṃ ca attano matiyā ariyavaṃsācariyena katā.

peṭakopadesassa ṭikā attano matiyā udumbaranāmācariyena makuvanaḡare ⁴ katā.

catubhāṇavārassa aṭṭhakathā mahāsārapakāsini mahādīpaṃ sārattadīpaṃ gatipakaraṇaṃ hatthasāro bhumma-saṃgaho bhummaniddeso dasavatthu kūyaviratiṭikā jotanaṃ nirutti vibhattikathā saddhammapālini pañcagatipaṇṇanā bālaccittapabodhanaṃ dhammacakkasuttassa navatṭhakathā dantadhūtupakaraṇassa ṭikā ca saddhammopāyano bālapabodhanaṭikā ca jinālaṅkāraṇassa navatṭikā ca liṅgattavivaraṇavinicchayo pāṭimokkhavivaraṇaṃ paramattakathāvivaraṇaṃ samantapāsādikāvivaraṇaṃ catubhāgatṭhakathāvivaraṇaṃ abhidhammatthasaṃgahavivaraṇaṃ saccasaṃkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ saddavuttivivaraṇaṃ kaccāyanasāravivaraṇaṃ abhidhammasaṃgahassa ṭikāvivaraṇaṃ mahāvessantarajātakassa vivaraṇaṃ sakkābhimaṭaṃ mahāvessantarajātakassa navatṭhakathā pathamasambodhi lokaniti buddhaghosācariyanidānaṃ milindapaṇḥāvapaṇṇanā caturakkhāya aṭṭhakathā saddavuttipakaraṇassa navatṭikā cā'ti imāni cattālīsapakaraṇāni attano matiyā sāsanaṇṇa jutiyā ca saddhammassa ṭhitiyā ca laṅkādīpādīsu viṇuṃ viṇuṃ ācariyehi katāni.

sambuddhe gāthā ⁵ ca -la- navahāraguṇapaṇṇanā cā'ti ime buddhapaṇṇamādikā gāthāyo attano attano buddhaguṇapakāsanatthāya attano paresaṃ ca anantapaṇṇāpavattanatthāya ca paṇḍitehi laṅkādīpādīsu ṭhānesu viṇuṃ viṇuṃ katā.

iti cullagandhavaṃse gandhakārakācariyadīpako
nāma catuttho paricchedo.

¹ U. oṃañḍassa.

² M. cattāri.

³ M. vimala°.

⁴ M. pakuto°.

⁵ sambuddha.

* nāmaṃ āropanaṃ poṭṭhaṃ phalaṃ gandhakārassa ca lekhaṃ lekhāpanaṃ c'eva vadāmi'haṃ tad anantaraṇ'ti.

tattha caturāsītidhammakkhandaṃ saḥassānaṃ¹ piṭakani-kāyaṇṇavaggaṇipātādikāṃ nāmaṃ.

kena āropitaṃ kim atthaṃ āropitaṇ'ti.

tatrāyaṃ visajjanā. kena āropitaṇ'ti. pañcasatehi khīṇāsavehi mahākassapapamukhehi āropitaṃ. te hi sambuddhavadānaṃ saṃgāyanti idaṃ piṭakaṃ ayaṃ nikāyo idaṃ aṅgaṃ vaggo ayaṃ nidāno'ti evaṃ ādikāṃ nāmaṃ kārāpentī.²

kattha āropitaṇ'ti. rūjagahe vebhārapabbatassa pāde dhammamandaṇḍe āropitaṃ.

kadā āropitaṇ'ti. bhagavato parinibbute paṭhamasaṃgāyanakāle āropitaṃ tike māse nikkhamaniye.

kim atthaṃ āropitaṇ'ti. dhammakkhandaṇḍānaṃ anattāhāya sattahitāya vohārasukhatthāya ca āropitaṃ.

saṃgītikāle pañcasatā khīṇāsavā tesāṃ ca dhammakkhandaṇḍānaṃ nāmaṃ avaggaṇipātakā. imassa dhammakkhandaṇḍassa ayaṃ nāmo hotu imassa pakaraṇassa ayaṃ nāmo'ti abravuṃ sabbanāmādikāṃ kiccaṃ akāmsu.³

dhammakkhandaṇḍānaṃ adhipanā
niṭṭhitā.

caturāsītidhammakkhandaṇḍānaṃ saḥassāni kena poṭṭhake āropitāni kattha āropitāni kadā āropitāni kim atthaṃ āropitāni. ayaṃ pucchā. tatrāyaṃ visajjanā. kena āropitāni. khīṇāsavamaḥānāgehi āropitāni.

kattha āropitāni. laṅkādiṇe āropitāni. kadā āropitāni. saddhātissarājino puttassa vaṭṭagāmaṇirājassa kāle āropitāni.

¹ M. adds saḥassāni.

² M. karonti.

³ M. adds

te khīṇāsavā yadi nāmādikāṃ kiccaṃ akataṃ na supākataṃ tasmā vohārasukhatthāya nāmādikāṃ kiccaṃ anāgate dhāpīrakkhāya (?) nāmādikāṃ pavattitaṃ asaṃjānāmaṇo suṭṭhupākato sabbaso cāveti.

kim attham āropitāni. dhammakkhandhānaṃ avidhaṃ-
sanatthāya saddhammathitīyā sattahitāya aropitāni ¹.

tato paṭṭhāya te sabbe nikāyā honti poṭṭhake |
atṭhakathā ṭikā sabbe honti poṭṭhake ṭhitā |
tato paṭṭhāya te sabbe bhikkhū ādimahāgaṇā |
poṭṭhakesu ṭhite yeva sabbe passanti sabbadā ||
poṭṭhake āropanadīpikā niṭṭhitā.

M. adds

dharamāno bhagavā ambhakaṃ sugato dharo |
nikāye pañca desesi yāva nibbānagamanaṃ ||
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |
sabbe vācuggatā honti mahāpaṇṇāsatiro (?) ||
nibbute lokanāthamhi bhato (?) vassasataṃ bhava |
ariyā nariyā pi ca sabbe vācuggatā dhuvam ||
tato paraṃ atṭhārasaṃ dvisataṃ vassagāṇaṃ |
sabbe puttūjanā c'eva ariyā ca sabbe pi te |
manasā vacasā yeva vācuggatā sabbadā |
duṭṭhagāmaṇīraṇṇi ca kālō vācuggato dhuvam |
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) ||
tato paraṃhi rājā vaṃ tato cuto ca tusite |
upparjji devaloke so devehi parivārīto |
saddhātisso'ti nāmena tassa kiṃ nīnikohi to (?) |
takoladdharatṭho hoti buddhasāsanaṃpālako ||
tadā kālō bhikkhu āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāvā raṇṇiṇo manañā ||
tato cuto sa rājā ca tusite upparjati |
devaloke ṭhito santo tadā vācuggatā tato ||
tassa puttā pi ahesuṃ anekā'va rajjaṃ gatā |
anukkamena cutā te devalokamhi satā dhuvam ||
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?) —
nikāye pañcavidhe va dhāraṇā va satimatā (?) |
tato paraṃ poṭṭhakesu nikāyā pañca pi ṭhitā |
tadā atṭhakathā ṭikā sabbe gandhā poṭṭhake gatā ||
sabbe poṭṭhesu ye gandhā pāli-atṭhakathāṭikā |
saṃṭhitā saṃṭhitā honti sabbe pi no nassanti te ||
tadā te poṭṭhake yeva nikāyā pi ṭhitākhilā |

yo koci paṇḍito viro atthakathādikaṃ gandhaṃ karoti
kārāpeti vā tassa anantako hoti puññasamcayo anantako
hoti puññānisamaṃ caturāsīticetiyasahassakaraṇasadiso ca-
turāsītibuddharūpakaraṇasadiso caturāsītibodhirukkhasa-
hassaropanasadiso caturāsītivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjūsaṃ karoti vā kārāpeti vā (so
ca buddhavacanamaṃ karoti vā kārāpeti vā) ¹ yo ca buddhava-
canamaṃ poṭṭhake lekhaṃ karoti vā kārāpeti vā yo ca poṭṭha-
kaṃ vā poṭṭhakamūlaṃ vā deti vā dāpeti vā yo ca telaṃ vā
cuṇṇaṃ vā dhaññaṃ vā (poṭṭhakapuñchanatthāya yaṃ
kiñci navattamaṃ (?) poṭṭhakachidde anitthāya (?) yaṃ
kiñci suttamaṃ vā) ¹ kaṭṭhaphalalakadvayaṃ poṭṭhakamaṃ vūha-
natthāya yaṃ kiñci vattamaṃ vā poṭṭhakabandhanatthāya
yaṃ kiñci yottamaṃ (vā poṭṭhakalāpapūtanaatthāya yaṃ
kiñci tavikaṃ (?) ¹) deti vā dāpeti vā yo ca haritālena
vā manosilāya vā suvaṇṇena vā rajatena vā poṭṭha-
kamaṇḍanaṃ vā kaṭṭhaphalalakamaṇḍanaṃ vā karoti vā
kārāpeti vā tassa anantako hoti puññasamcayo anantako
hoti puññānisamaṃso caturāsīticetiyasahassakaraṇasadiso
caturāsītivihārasahassakaraṇasadiso bhava nivattamāno so
sīlaguṇaṃ upāgato mahātejo sadā hoti sihanādo visārado.

āyuvannaḥbalupeto dhammakāmo bhava sadā |
devamanussalokesu mahesakkho anāmāyo ||

tadā atthakathādīni bhavantīti vadanti ca ||
parihāro paṇḍitelhi vattabo'va
laṅkāḍīpissarañño'va saddhātissassa rājino ||
vuttalaṅkāḍīpissa issaro dhammiko dharo |
tadā khīṇāsavassa rājino putta laṅkāḍīpissa issaro
dhammiko dharo ||
tadā khīṇāsavā sabbe olokenī anāgatā khīṇāsavā
passanti te duvaññe va puthujjana (?)
sabbe pi te bhikkhu ādi bahutarā puthujjanā |
na sikkhisanti te pañca nikāye vācuggataṃ iti ||
poṭṭhakesu sabbe pañca ārodhapanti khīṇāsavā |
saddhammacīvaraṭṭhāya (?) janānaṃ puññatthāya ca ||

bhavē nivattamāno so paṇṇavā susamāhito |
 adhipaccaparivāro sabbasukkhādhigacchati |
 saddho vihārī hadayaṇṇū¹ sa vihagato bhavē |
 aṅgapaccāṅgasampanno ārohoparināhava |
 sabbasattappiyo loke sabbattha pūjito bhavē |
 devamanussasamācāro mittasahāyapālito |
 devamanussasamāpatti anubhoti punappunam |
 arahattaphalaṃ patto nibbānaṃ pāpuṇissati
 paṭisambhidā catasso abhiññā chabbidhe vare |
 vimokkhe atthake seṭṭhe gamissati anāgate |
 tasmā hi paṇḍito poso sampassam hitam attano |
 kāreyya sāmam gandhe ca aññe hi pa kārāpaye |
 potthake ca gandhe pūjattakathādike |
 dhammamāñjūsā gandhe ca lekhaṃ kare kārāpaye |
 potthakam potthakamūlam ca telam cūṇathusaṃ pi
 ca |
 pilotikādikaṃ suttam katthaphaladvayam pi² ca |
 dhammapūtanatthāya³ ca yaṃ kiñci mahagghavattam |
 dhammabandhanayottam ca yaṃ kiñci tthapitam pi⁴ |
 dadeyya dhammavettam pi vippasaṇṇena cetasa |
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti |

gandhakaralekhe lekhaṇanānisaṃsadīpanā
 nīṭṭhitā.

iti cullagandhavamse pakinnakadīpako nāma pañcama
 paricceedo.

so⁵ haṃsāraṭṭhajāto nandapaṇṇo'ti visuto |
 saddhāsīlavirupeto dhammasāragavesano⁶ |
 so yaṃ.⁷

¹ M. hadaṇṇū.—U. °hato.

² M. °tṭhayamhi.

³ M. °madana°.

⁴ M. ca.

⁵ U. omits.

⁶ M. °rasa°.

⁷ U. aham.—M. adds

bhogam tvāvidham

jinanuvayaṃ pūram sabbadhammaṃ vicinanto

visati missam gato ||

sabbadhammavissajjanto kikāraṇ'eva bhikkhuno |

chavassāham gaṇam bhītvā kāmānaṃ abhimaddanaṃ ||

santisabhāvaṃ nibbānaṃ gavesanto punappunaṃ |
 vasanto ¹ taṃ manorommaṃ ² piṭakattayasamgahaṃ |
 gandhavaṃsaṃ imaṃ khuddaṃ nissāya ³ jaṅghadāsa-
 kan'ti ||

iti pāmojjatthāyāraṇṇavāsinaṃ nandapaṇṇācariyena
 kato cullagandhavaṃso
 nitthito.

¹ U. adds araṇṇavāhāre.—M. gavesanto.

² M. vanārammaṃ.

³ M. abhiya saṅghe.

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BY

DR. H. WENZEL.

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 vatā, 468, 23.
 ṇḍam sakasrāṇi suvarṇapiṇ-
 ḍam, 467, 13.
 ṇḍam sakasrāṇi suvarṇam
 ūdham, 476, 22.
 ṇḍam sakasrāṇi suvarṇar-
 āṇḍo, 79, 14. 468, 14.
 ṇḍam sakasrāṇi suvarṇavāhā,
 79, 1. 467, 30.
 ṇḍakratuṣamā°, 459, 7.
 ṇḍadāyamāna°, 601, 1.
 ṇḍaṇḍilavipaṇḍana°, 44, 25.

çaraccandrāṃçudhavale, 591,
9.

çarīrīṇām vṛddhakaraṇiḥ, 589,
6.

çāntim gate, 387, 17.

çārdūlakarṇaḥ, 653, 20.

çālāyām brāhmaṇagrāme,
359, 11.

çālinam odanam, 559, 8.

çiraḥ satāram, 652, 19.

çighram āṇiyatām, 414, 25.

çilam raksheta, 634, 14.

çukraçonita°, 636, 15.

çubham dharmamayam, 393,
25.

çubhāçubham kṛtam, 481, 18.
çūlāvartas tadā, 450, 26. 456,
15.

çṛṇu me tvam, 560, 6.

çṛṇvanti ye, 596, 17.

çairīshake ye, 399, 18.

çravaṇāyām, 648, 14.

çrīmatpushye, 647, 18.

çrutvā kunālaā, 417, 14.

çrutvā ghaṇṭāravam, 422, 1.

çrutvā takshaçīla°, 408, 24.

çreshṭo viçishṭo, 653, 16.

shaḍvarṇāni hi, 392, 7.

shasṭivarshasahasrāṇi, 607,
14.

Cf. kati°.

shasṭy arhantaḥ, 402, 27.

samsāradolām, 424, 13.

samsevamānasyā, 294, 13.

samkocayantīm, 450, 23; 456,
13. (cf. ayam muktena.)

samkrāmaṇī, 636, 26.

samkleṣam bahavaḥ, 588, 5.

sacandratāram, 268, 21; 272,
11.

sacet pitā te, 522, 6.

saced ṛṇam bhavati, 561, 25.

saṃjñā kṛteyam, 637, 13.

sadrçāḥ, 623, 8.

saddharmacakram°, 394, 28.

samdarçaya, 458, 29.

sapādajamghāḥ, 626, 9.

samantadr̥shṭe, 520, 14.

samuechṛtotuṅga°, 599, 6.

samutpatatuṅga°, 606, 22.

samprāptamātrasya, 603, 20.

sambuddhacittakuçalaḥ, 396,
23.

samyaggatā ye, 399, 3.

saraḥ prasannaṃ, 613, 6.

sarvajativihīno, 623, 10.

sarvajātau, 652. 27.

sarvajñatilo hi, 385, 20.

sarvajñasantāna°, 96, 11. 125,

6. (cf. apy evātikramed).

sarvatra kṇā, 652, 29.

sarvalokasya yā, 394, 25.

sarvābbhibhūr me, 227, 8.

sarve kshayāntā, 27, 29. 100,
18. 486, 20.

sarve yājñaiā, 624, 3.

saçirshakāḥ, 626, 24.

sahāsthicarmāḥ, 653, 1.

sahāsthimāṃsām, 629, 21.

sādhikam yojanaçatam, 44, 14.

sāmagrajam, 412, 11.

sāmpratam svāgato, 181, 7.

simha iva yas tu, 363, 25.

simhavyāghragajāçva°, 45, 27.

- sukātaṃ cōbhanam, 298, 17.
 481, 20 (var.).
 sucaritavimukhānām, 384, 12.
 sucīramapi hi na, 513, 3.
 sutasya me, 406, 1.
 sūtām imāṃ paçyati, 519, 20.
 surakarika°, 599, 13.
 surāpānam, 624, 13.
 suvarṇacauryam, 624, 10. .
 suvarṇavarṇo, 72, 13.
 suvarisaharaṇam, 624, 12.
 susvāgatsiṃ, 600, 5.
 sūryacandramasan, 652, 20.
 sūryaprabhām, 366, 1.
 stūpair vicitrair, 388, 2.
 striyo nṛttaṃ, 421, 26.
 sthitvāpi yenaiva, 602, 10.
 sparṇasaṃgamanam, 449, 20.
 smarasi turaga, 512, 13.
- svagarbhasaṃdhāraṇa°, 590,
 8.
 svajanamehaniḥsaṅgo, 426,
 16.
 svapuāntare, 414, 22.
 svaprāṇasaṃdāha°, 592, 24.
 svargasya dharmalopo, 407,
 22.
 svāgalos ham abhuvan, 181,
 5.
 svātyām pure, 648, 2.
- haste ca, 647, 27.
 hastyaçvaratha°, 447, 16.
 hitvā kauçeyakarpāsū°, 559,
 10.
 himendrarāje, 406, 8.
 hutavahahata°, 596, 28.
 he tvam kuraṅgi, 454, 5.

Notes and Queries ¹

BY THE

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulopak-kalo ti akkula-pakkulikaṃ akāsi.”

“Yadā sakesu dhammesa pārāgū hoti brāhmaṇo
Atha etaṃ piṣācaṇ ca bakkulāṇ c’ ātivattatī ti”
(Udāna, I. 7).

The various readings are *akkulobakkulo* and *akkulavakkulikaṃ*. The sense requires that we should read *akkulo pakkulo ti*. The *yakkha* is described as uttering some fearful sounds, which are represented by the words *akkulo pakkulo*, each of which, the Commentator says, is an imitative word (*anukaraṇasadda*). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—*fee fie foh fum*. For *akkula* = *ākula*, troubled, perplexed, confounded; *vakkula* = *vākula* = *vyākula*, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (*ākula vyākula*, some-

¹ Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *cruz* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. *Jat.* III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the *Jaina sūta*, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65-69):—

"Of the *pisāya* form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . .; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . .; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . .; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . .; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the *Ajjuna* tree, excessively tortuous . . .; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the Udāna, I. 7:—

Sattame Pāvāyan ti evaṃ nāmake Malla-rājūnaṃ nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggahitattā Ajakalāpakan ti laddhanāme manussānaṃ cittikataṭṭhāne. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsena saddhiṃ baliṃ paṭicchati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññāyittha. Keci pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā baliṃ upanetvā yadā aja-saddaṃ katvā baliṃ upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti.' So pana yakkho ānubhāvasampanno kakkhālo pharuso tattha ca sannihito, tasmā taṃ ṭhaṇaṃ manussāy-āviṭaṃ karonti kālana kālaṃ baliṃ upaharanti, tena vuttaṃ Ajakalāpake cetiye ti.

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkhaṃ dametukāmo sāyaṇhasamaye eko adutiyo pattacīvaraṃ ādāya Ajakalāpakassa bhavanadvāraṃ gantvā tassa dovārikāṃ bhavanāṃ pavisanatthāya yāci. 'So kakkhālo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāravaṃ na karoti, tasmā tumhe evaṃ jānātha, mayhaṃ pana tassa ca anārocanaṃ ayuttan' ti tāvad eva yakkhasamāgamāṃ gatassa Ajakalāpakassa santikaṃ

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantaṃ atthamsu. Satthā tāsam kālayuttaṃ dhammiṃ kathaṃ kathesi. Tena vuttaṃ Pāvāyaṃ viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmim samaye Sānāgirahe māvatā (*sic*) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, 'kinnu kho kāraṇaṃ' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnā disvā tattha gantvā Bhagavantaṃ vanditvā, 'bhante mayam yakkha-samāgamam gamissāmā ti' (MS. gamissāmī ti) āpucchitvā padakkhiṇaṃ katvā gatā yakkhasannipāte Ajakalāpakaṃ disvā tuṭṭhī pavedayiṃsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinnā upasaṅkamitvā Bhagavantaṃ payirupāsatu dhammaṃ ca suṇāhiti.' So tesam kathaṃ sutvā ime ekassa maṇḍakassa samaṇassa bhavane nisinnā bhāvaṃ kathenti kiṃ kodhābhībhūto hūtvā—'ajja mayham tena samaṇena saddhiṃ saṅgāmo bhavissatiti' cintetvā yakkhasannipātato utthahitvā dakkhiṇaṃ pādaṃ ukkhipitvā satṭhiyojanamattaṃ kuṭaṃ [*real* akkamitaṃ?] dvidhā ahosi. Sesam ettha yaṃ vattabbaṃ Ālavakasutta-vannaṇāyaṃ āgata[na]yen' eva vedittabbaṃ. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Taṃ sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanaṃ bhavanato ti. Tikkhattuṃ nikkhamanaṃ pavesanaṃ ca. Ajakalāpako hi āgacchanto yeva 'etehi yeva taṃ samaṇaṃ palāpessāmi' Vātaṃ maṇḍalādikena vasse ca samuṭṭhapetvā tehi Bhagavato kiṃci kesaggamattaṃ pi kātum asakkonto nānāvidhapaharaṇa-hattho ativiya bhayānaka-rūpe bhūtagaṇe nimminitvā tehi saddhiṃ Bhagavantaṃ upasaṅkamitvā antantaṃ eva caranta sabbarattiṃ nānapakāraṃ katvā pi Bhagavato kiṃci kesaggamattaṃ pi nisinnatthānato cālanam kātum nāsakkhi. Kevalaṃ pana 'ayaṃ samaṇo maṃ anāpucchā mayham bhavanaṃ pavisitvā nisīdatiti' kodhavasena pajjalīti. Ath'assa Bhagavā cittuppatti[m] āvatvā 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiyyosomattāya caṇḍataro assa, evaṃ evāyaṃ yakkho mayi idha nisinne cittaṃ padūseti, yannūnāhaṃ bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisīdi. Tena vuttaṃ tena kho pana samayena Bhagavā rattandhakara timisāyaṃ abbhokāse nisinnō hotīti. Tattha rattandhakāratimisayan ti rattiyaṃ andhakarapaṭamasi, cakkhuviññānuppattivirahite bahalandhakāre ti attho. Caturaṅgasamannāgato kira tadā andhakāro pavattatīti. Devo ti meggho. Ekamekaṃ phusitakaṃ udaka-binduṃ pāteti.

Atha yakkho 'iminā saddena tāsetvā imaṃ samaṇaṃ palāpessāmīti' Bhagavato samīpaṃ gaṇṭvā akkulo ti ādinā vā bhīsanāṃ akāsi. Tena vuttaṃ atha kho Ajakapālako ti ādi. Tattha bhayan ti citta-trāsaṃ, chambhitattaṃ ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsaṃ ti lomānaṃ pabattābhāvaṃ. Tihi padehi bhayuppattiṃ eva dasseti. Upasaṅkamīti. Kasmā panāyaṃ evam-adhippāyo upasaṅkami? nanu pubbe attanā kātābbavippakāraṃ akāsi? saccam akāsi. Tam pan' esa antobhavane khemaṭṭhāne thirabhūmiyaṃ thitassa na kiñci kātuṃ sakkhi, idāni bahi thitaṃ evaṃ bhimsāpetvā pālāpetuṃ sakkā ti maññamāno upasaṅkami. Ayaṃ hi yakkho attano bhavanaṃ thirabhūmīti māññati, tattha thitattā ayaṃ hi samaṇo na bhāyatīti ca.

Tikkhattuṃ akkulo pakkulo ti akkulapakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhimsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukarānasaddo hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ca, mahatā ussūhena asani-sata-saddassa saṅghātaṃ viya ekasmiṃ thāne puñjakataṃ hutvā vinicchayaṃ disāvajānaṃ kappa-gajjita-kesara-sihānaṃ siha-ninnādaṃ, yakkhānaṃ huṅkāra-saddaṃ, bhūtānaṃ aṭṭhahāsāvaṃ, asurānaṃ appoṭana-ghosaṃ, indassa devaraṇṇo vajira-nigghosa-nighosaṃ attano gambhīratayā vipphāritatāya bhayānakatāya ca avasesaṃ saddaṃ abhibhavantaṃ iva

ca, kappa-vutthāna-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentāṃ viya mahantāṃ pati-bhayanigghosaṃ avyattakkharaṃ tikkhattuṃ attano yakkhita-gajjitaṃ gajji 'etena imaṃ samaṇaṃ bhimsa-petvā palāpessāmi.' Yassaṃ nicchāraṇena pabbatā-patikaṃ muñcimsu, vanappati-jetthake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyo-janasahassa-vitthatāyato pi Himavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādiṃ katvā yebhuyyena devatānaṃ pi ahuḍ eva bhayaṃ chambhitattam lomahaṃsaṃ pageva manussānaṃ aññesaṃ ca apada-dvipadacatuppadānaṃ mahāpaṭhaviyā udriyana-kālo viya mahatī vibhimsakā ahosi, sakakalsmiṃ Jambudīpatale mahantāṃ kolāhalaṃ udapādi. Bhagavā pana taṃ saddaṃ kisminti amaññaṃāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānaṃ sotapathaṃ agamāsi, taṃ tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissaṃ nigghosa-nicchāraṇāyaṃ akkula-pakkula-pakaraṇaṃ atthīti katvā akkula-pakkulikaṃ akāsi ti saṅgahaṃ aropayimsu. Keci pana ākula-byākula iti pada-dvayassa pariyāyābhīdhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganaṃ ti yasmā ekavāraṃ jātaḥ patham uppatti-vasen' eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākārāgamaṃ katvā rassattaṃ katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasīhavyagghādayo dutiyena aṇḍaja-āsivisa-kaṇha-sappādayo vuccati, tasmā sihādiko viya, āsivīsādiko viya ca, ahaṇ te jīvitaḥārako imaṃ atthaṃ yakkho padaṃ ca yena dassetīti añño. Apare pana akkhulo bhakkhulo ti pāliṃ vatvā, akkhetuṃ khepetuṃ vināsetuṃ ulati pavattatīti akkhulo, bhakkhituṃ ulatīti bhakkhulo . . . vadanti.

AGGINIKĀSI.

"Padumaṃ yathā agginikāsi-phāliṃ" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsī, 'the sun.'

AGGO.

“Vihāragga,” cf. Sk. *agra*, ‘multitude,’ and see Cullav. VI. 11. 3; XII. 1. 1.

AGHĀVĪ.

“So ‘haṃ na sussaṃ asamadhurassa dhammaṃ ten’ amhi aṭṭo vyasanagato aghāvī” (Sutta N. III. 11. 16).

Aghāvī (adj.), ‘suffering’; cf. Sk. *agha*, ‘pain,’ ‘suffering.’

AṆKETI.

“Imasmiṃ pana rukkhe ambāni aṇketvā gahitāni ekaṃ phalaṃ asamente amhākaṃ jīvitaṃ n’ atthi” (Jāt. II. p. 399).

Aṇketi = Sk. *aṇkayati*, ‘to mark.’ In the following passage it means ‘to brand.’

“Kincid eva dosaṃ disvā taḍetvā bandhitvā lakkhaṇena aṇketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

AṆGĀRĪ.

“Aṇgārino dāni dumā bhadante phalesino chadanaṃ vippahāya

te accimanto va pabhāsayanti. . . .”

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṇgārī = bright, red: cf. Sk. *aṇḡāra*, a fire brand; *aṇḡārī*, a portable fire-place. *Aṇḡāraka*, the planet Mars (see Sum. p. 95).

AṆGINĪ.

Aṇginī = *aṇga-latṭhi-sampanna* (Therī G. v. 297, p. 152 and Com. p. 206).

Does *aṇga-latṭhi* = Sk. *aṇga-rakta*, a plant with pale red blossoms? The mention of *pāṭali* in this verse seems to indicate this.

ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāṇiyena ca vidhūpanena ca upatitṭhitvā accāvadati” (Suttav. II. p. 263).

Accāvadati (aty-ā-val, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

ACCHUPETI.

"Atha kho so bhikkhu aggaḷaṃ acchupesi," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive *accchupīyati* see Cullav. V. 9. 2.

Accchupati (ā+chup, not in Sanskrit), 'to insert, fit in.'

AJAKARA.

"Tesaṃ ajakaraṃ medaṃ accahāsi bahutāso" (Jāt. III. p. 484).

Ajakara = Sk. *ajagara*, a boa-constrictor (see Mil. pp. 303, 406).

AJJHA.

"Ajjhāgare," in one's own house (Aṅuttara III. 31). Sk. *ātmya*, through the forms *admya*, *alhya*?

AJJHAPPATTO.

"Atha naṃ so sakunaṃ ajjhappatto . . . ākāsaṃ pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakaṃ pahāya
bahupphalaṃ kānaṃ āvaseyya
evam p'aham appadasse pahāya
mahodadhiṃ haṃsa-riv' ajjhappatto"

(Sutta N. V. 18. 11, p. 207).

"So passasanto malatā phaṇena bhujāṅgamo kakkataṃ ajjhappatto" (Jāt. III. p. 296).

Ajjhappatta (adhy-ā-prāp, not in Sanskrit) = *sampatta*, 'come to, reached.'

"Atha naṃ tattha gocaraṃ gaṇhantaṃ disvā sakunaṃ sahasā ajjhappattā aggahesi" (Jāt. II. pp. 59, 60).

"Vitapo ajjhappatto bhañji lohitaṃ tapam" (Ibid. p. 450).

Here *ajjhappatto* seems to mean 'come down on,' 'flown at,' 'rushed at.'

AJJHAYANA.

“Bhagavā pi . . . ajjhayana - ajjhāpana-pubba-jināciṇṇamānsatṭhi-paveṇi-vamsa-dharaṇo” (Mil. p. 225-6).

It is contracted to ajjhena in the phrase ajjhena - kujja (Sutta N. II. 2. 4) = niratthakānatthajanakagantha-pariyāpuṇaṇa (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as kujja = Sk. kubja, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

Ajjhayana = Sk. adhyayana.

AJJHĀYAKA.

(1) “Ajjhāyako pi ce assa tiṇṇaṃ vedāna pārāgū” (Thera G. v. 1171, p. 105).

“Ajjhāyako mantadharo tiṇṇaṃ vedāna pārāgu” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “Punadivase rājā supinajjhāyake pucchi” (Suttav. I. p. 310).

In the first passage ajjhāyaka is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. adhyāya, ‘a reader, student’).

AJJHIṬṬHA.

“Atha kho Mahā-aritṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi” (Suttav. I. p. 342; Mahāv. II. 15. 5).

Ajjhiṭṭha (adhy-ish, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI.

“Ajjhārūhati dummedho” (Samyutta XI. 1. 5).

Ajjhārūhā rukkhā (Jāt. III. p. 399, l. 14).

Ajjhārūhati (Sk. adhy-ārūh), ‘to increase, grow.’

Ajjhārūha = Sk. adhyārūḍha.

AJJHUPAGACCHATI.

“Dhanaṃ tūniṇ ca nikkhippa saññānaṃ ajjhupāgami” (Jāt. II. p. 403).

Saññānaṃ ajjh° = pabbajjam upagato; pp. ajjhupa-gata (Mil. p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),
'to resort to, practise.'

AJJHUPEKKHATI.

"Yam so attano orase piye putte. . . . disvā ajjhup-
pekkhi" (Mil. p. 275). See *Āṅguttara* III. 27 ; p. 126-7 ;
III. 100. 13 ; Sum. p. 53.

Ajjhupēkkhati (adhy-upeksh, not in Sanskrit, from
root *iksh*), 'to be indifferent, to disregard.'

AJJHUPAHARATI.

"Yato ca so bahutaram bhojanam ajjhupāhari
tato tatth' eva saṁsīdi, amattaññu hi so ahu"

(Jāt. II. p. 293).

Ajjhupaharati = *ajjho harati*, 'to eat' (adhy-
upa-hṛi not in Sanskrit).

AJJHUPETA.

"Succiram avanipālo saññamam ajjhupeto" (Dāṭh.
IV. v. 5 ; see Jāt. IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived
at, attained.' See *AJJHUPAGACCHATI*.

AJJHETI.

"Na so socati, nājjhēti" (Sutta N. IV. 15, 14).

Ajjhēti (Sk. adhyeti) = *abhijjhāti* (*abhijj*,
hāyati), 'to long for,' 'covet' (see Dāṭh. III. v. 81).

AJJHOGĀHETI.

"Yadā āham bahārāññe suññe vivinakānane
ajjhogāhētvā viharāmi Akatti nāma tāpasō"

(Car. Pit. I. 3).

"Puriso nāvāya mahāsamuddo ajjhogāhitvā"
(sic) (Mil. p. 87). "Vanam ajjhogāhetvā" (Ibid. p. 300 ;
Jāt. I. p. 7 ; Suttav. I. p. 148).

Ajjhogāhēti (adhy-ava-gāh, not in Sanskrit),
'to plunge into, to enter.'

AJJHOPANNA.

“So taṃ piṇḍapātāṃ gathito mucchito ajjhopanno . . . paribhuñjati” (Aṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-pad (not in Sanskrit).

AJJHOSĀYA.

“Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti¹ ajjhosāya tiṭṭhanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosāna, see Aṅguttara II. iv. 6, p. 66.

Ajjhosāya gerund of ajjhoseti (Sk. adhy-ava-so).

AÑCATI.

“Udakaṃ aṇcati” (Jāt. I., Com. p. 416); aṇcati = udañcati, ‘to draw up’ (water out of a well). See Udañcanī. Cf. “aṇcāmi naṃ na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanān ti dve vā tīni vā paṭalāni (cataracts in the eye) nīharaṇasamatthāṃ khārañjanaṃ” (caustic ointment) (Sum. p. 98).

Añjani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

AṬṬAKA.

“Aṭṭakaṃ katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. aṭṭa, ‘a watch-tower’ (Sum. p. 209).

AṬṬIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

¹ Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 148; Ther G. v. 140, p. 187.

We also find the form *a d d i y a t i* (Therī G. Com. p. 204) and *a d d i t o* (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ṣṛāvakā ye 'nena pūṭikayen ārdīyamānā jehrīyānte vijugupsamānāḥ ṣāstram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

AṬṬA.

In the Pāli Text Society's Journal for 1884 *aṭṭa* was pointed out as meaning ‘the *claw* of a crab’ (see Saṃyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

AṆḌAKA.

“A ṇ ḍ a k a v ā c o” = *sadosavāco* (Jāt. III. p. 260). A ṇ ḍ a k a, ‘harsh,’ a blunder for c a ṇ ḍ a k a?

ATI.

Under *ati* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

A ti - a g g a t ā = ‘immense superiority’—“Buddho a ti - a g g a t ā y a a n u p a m o” (Mil. p. 278).

A ti - j a c c a t ā = ‘great efficacy’—“A g a d o a ti - j a c c a t ā y a p i ḷ ā y a s a m u g g h ā t a k o r o g ā n a m a n t a k a r o” (Mil. p. 278).

A ti - p p a b h a t ā = ‘intense brilliancy’—“Suriyo a ti - p p a b h a t ā y a t i m i r a m g h ā t e t i” (Mil. p. 278).

A ti b h ā r i k a t ā = ‘immense weight’—“Sineru a ti - b h ā r i k a t ā y a a c a l o” (Mil. p. 278). Cf. *atibharitā* (Sum. p. 202).

A ti - v i t t h ā r a t ā = great diffusiveness—“Ākāso a ti - v i t t h ā r a t ā a n a n t o” (Mil. p. 278).

ATINETI.

“Udakaṃ atineta bbaṃ” (Cullav. VII. 1. 2. p. 180).
 Atineti (ati-nī not in Sanskrit), ‘to lead over,’
 ‘irrigate.’

ATIPĀTA, ATIPĀTI.

“Tattha pāpassa atipāto pānātipāto” (Sum. p. 69).
 Atipāta (Sk. atipāta), ‘destruction.’

“Etesu giddhā viruddhātipātino” (Sutta N. II. 2. 10).
 Atipātī (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

“Atisitvā aññena vadanti suddhiṃ” (Sutta N. IV. 13. 14).

Atiseti (Sk. atiçī), ‘to excel,’ ‘surpass.’

ATI HARĀPETI.

“Dhaññaṃ atiharāpeyyāsi” (Mil. pp. 66, 81).
 See Cullav. VII. 1. 2, p. 181.

Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).

Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

ATTHANTARO.

“Atthañ ca yo jānāti bhāsitaṃ atthañ ca ñatvāna tathā
 karoti

atthantaro nāma sa hoti paṇḍito” (Thera G. v. 374, p. 41).

Cf. dosantaro = patitṭhitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

ATTHAVĀ.

“So atthavā so dhammatṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanaṃ atthavantaṃ”; “vācā atthavati” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

ATTHIPAÑHENA.

“Atthipañhena āgamam,” ‘I have come suppliantly with a question’ (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthīpañhena, ‘desirous of (receiving an answer to) a question,’ the instrumental being governed by atthī and (Sk. arthin) atthiko.

ATTHIKAROTI.

“Tad atthikatvāna nisamma dhīro” (Sutta N. II. 8. 2). See Udāna VIII. 1-4; Saṃyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti : ‘to realise,’ ‘understand.’ The translators of the Vinaya Texts explain it by ‘to admit the authority of.’

ADEJJHA.

“Dhanuṃ adejjhaṃ hatvāna usum sandhāy’ upāgami” (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejja (— Sk. adhi-jyā), ‘strung.’

ADEJJHA · ADVEJJHA.

“Advejjha-vacanā buddhā” (Buddhavaṃsa, II. 110, p. 12; Mil. p. 141). “Manaso adejjho” (Jāt. III. pp. 7, 8). “Advejjhatā,” ‘sincerity’ (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), ‘sincere,’ ‘free from duplicity.’

ADHIKARAṆĪ.

Adhikaraṇī, ‘a smith’s anvil’ (Jāt. III. 282). See Karaṇī.

ADHIPA.

“Narādhipa” (Dāṭh. III. v. 52). “Migādhipā,” ‘a lion’ (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), ‘lord,’ ‘ruler,’ ‘king.’

ADHIPATI.

In “cando ulārājadhipati” (Mil. p. 388) ought we not to read ulu-rājādhipati?

ADHIKUṬṬANĀ.

“Sattisūlupamā kāmā khandhānaṃ adhikuṭṭanā (Therī G. v. 58, p. 129 ; v. 141, p. 137 = Saṃyutta V. 1, 6, p. 128).

Adhikuṭṭana = ‘a cutter,’ ‘knife,’ from the root kuṭṭ, ‘to cut.’

ADHIPĀTETI.

“Atha kho . . . Bāhiyaṃ Dāruceṛiyaṃ gāvī taruṇa vacchā adhipātetvā jivitā voropesi” (Udāna I. 10, p. 8.)

We do not find adhipat in the Sanskrit dictionaries in the sense of abhipat, ‘to assail,’ ‘attack.’ The variant lection (Burmese) avibādhitvā points to adhibādh, but the reading in the text is quite right; cf. “pāsaṇ ca ty-ahaṃ adhipātayissaṃ” (Jāt. IV. p. 337). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988-9, 1025, we find “muddhādhipātā” (= muddhāpāta, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhipatana (= pātana), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā tesu telappadipesu āpāta-paripātaṃ anayaṃ āpajjante.” . . . Patanti pajjotaṃ iv’ ādhipātā” (Udāna VI. 9, p. 72).

Adhipātaka (v. l. atipātaka) = salabha, ‘moth.’

In Sutta Nipāta (IV. 16, 10) we have the following reference to adhipātā:—

“Pañcanna dhīro bhayānaṃ na bhāye
bhikkhu sato sa pariyantacārī :
daṃsādhipātānaṃ sirimsapānaṃ
manussaphassānaṃ catuppadānaṃ.”

Upon the above the Commentary has this note of explanation:—

* For paṭala-pātakā (in the Com.) read patanga-pātakā.

“*Damsā dhipātānaṃ ti piṅgala-makḥhikānaṃ ca sesa-makḥhikānaṃ ca sesa-makḥhikā hi tato adhipatitva¹ khādanti* (? *bādhanti*), *tasmā adhipātā ti vuccanti*” (Translation, p. 181).

ADHIBHAVATI.

“*Mā vo kodho ajjhabhavi*” (Saṃyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find *ajjho-bhavi* = *ajjhabhavi* “*vināsaṃ pāpesi*”; and *ajjhābhavati* (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. *adhibhū*), ‘to overcome.’

ADHIMUCCHITA.

“*Kimī va milhasallitto saṅkhāre adhimucchito*” (Thera G. v. 1175, p. 105). Cf. “*gandhesu adhimucchito*” (Thera G. v. 732), “*ettha loko ’dhimucchito*” (Saṃyutta IV. 2. 7. 7).

“*Panītaṃ yadi vā lūkaṃ appaṃ vā yadi vā bahūṃ Yāpanatthaṃ ābhūñjimsu agiddhā nā dhimucchitā*” (Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as *mucchita*. Cf. “*adhimucchitā pajā*” (Jāt. II. p. 437-8), where *adhimucchitā* is explained by “*kilesaṃ uccāya ativiya mucchitā*. See Jāt. III. p. 242.

Adhimuccati, ‘to have faith, to trust,’ is also used with loc.

“*Vinayassu mayī kaṅkhaṃ adhimuccassu brāhmaṇa*” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “*ten’assa desanāya cittaṃ mādhātum mādhimuccati*” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, *adhimuccati* ‘to set free.’

ADHIVĀSAKA-JĀTIKĀYA.

“*Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-*

¹ Cf. “*adhipatati vayo khaṇo tath’ eva*” (Jat. IV. p. 111).

him kathesiṃ" (Jāt. III. p. 369; IV. p. 11), 'I spoke impatiently with you.' Cf. *adhivāsaka*, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

"Viriyaṃ me dhuraḍḍhorayhaṃ yogakkhemādhivāhanam" (Sutta N. I. 4. 4).

Cf. *adhivāhanī* (f) (Thera G. v. 519, p. 54); *adhivāhana* (not in Sanskrit), 'carrying,' 'bearing.'

ADHISETI.

"Aṇḍāni . . . adhisayitāni" (Suttav. I. p. 3).

"Atha pubbalohitamisse
tattha kiṃ paccati kibbisakāri
yaññan disataṃ adhiseti
tattha kilijjati samphusamāno"

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiseti (Sk. *adhiṣṭi*) (1) 'to lie on, sit on eggs;' (2) 'live in.'

ADHĪYATI.

"Kasmā tuvaṃ dhammapadāni bhikkhu
nādhīyasi bhikkhūhi saṃvasanto"

(Saṃyutta IX. 10. 4).

"Rājakumāro . . . vijjaṃ adhīyati" (Mil. p. 164).

Cf. "*adhiyyati*," Suttav. II. p. 204; *adhīcca* = *adhīyitvā* (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhīyati (Sk. *adhi*) 'to study,' 'learn,' 'acquire.'

ANĀYĀSA.

"Upasanto anāyāso vipassannamanāvilo
kalyāṇasilo medhāvi dukkhass' antakaro siyā"

(Thera G. v. 1008, p. 91).

Anāyāsa, 'peaceful,' from *āyāsa*, 'effort,' 'trouble.'

ANĪKAṬṬHA.

"Dovārika-anikaṭṭha . . . rājūpajivine jane disvā evaṃ
cittaṃ uppajjeyya" (Mil. p. 234).

A n ī k a ṭ ṭ h a (Sk. a n ī k a - s t h a), 'a sentinel,' 'royal guard'; cf. a n ī k a, 'army,' 'array.'

ANITṬHURĪ.

"A n i ṭ ṭ h u r i ananugiddho anejo sabbadhī samo"
(Sutta N. IV. 15. 18).

A - n i ṭ ṭ h u r ī (Sk. a - n i s h ṭ ū r i n), 'not harsh.'

ANĪTIHĪ.

"Abhibhū hi so anabhibhūto
sakkhi dhammaṃ a n ī t i h a m adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassaṃ anusikkhe ti"

(Sutta N. IV. 14-20).

See *ibid.*, V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.

A n i t i h a, 'without traditional instruction'; Sk.
i t i h a, 'according to tradition.'

ANUKAROTI.

"Na kho Sāriputta Devadatto idān' eva mama a n u k a -
r o n t o vināsaṃ patto" (Jāt. I. p. 491, II. 162; see
Aṅguttara III. 70. 14). "Asanto nānukubbanti
[satam]" (Jāt. IV. p. 65).

A n u k a r o t i (Sk. a n u - k ṛ i) 'to imitate' (with gen.).

ANUKKAMATI.

"Hatthikkhandhāvapatitaṃ kuñjaro ce a n u k k a m e
Saṅgāme me mataṃ seyyo yañ ce jīve parājito 'ti"
(Thera G. v. 194, p. 25). See Samyutta, I. 4. 5, p. 24;
M. P. S. p. 9.

A n u k k a m a t i (Sk. a n u k r a m), 'to abandon.'

ANUKĀMA, ANUKĀMĀ.

"Ayam Assakaraṇena deso vicarito mayā
a n u k ā m a y ā n u k ā m e n a piyena patinā saha"
(Jāt. II. p. 157).

A n u k ā m a y ā (inst. of a n u k ā m ā) = k ā m a y a -
m ā n ā y a (Com.); a n u k ā m e n a = a n u k ā m ā n e n a
(Com.).

ANUGAṆHĀTI.

“Na kho pana maṃ Satthā samparāyiken' ev' atthena anugaṇhāti diṭṭhadhammikenā pi anugaṇhāt' eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1. Anugaṇhāti (Sk. anu-grah), 'to protect.'

ANUGĀYATI.

“Ye keci siddhā saccaṃ anugāyanti” (Mil. p. 120).

“Pārāyanam anugāyissam” (Sutta N. V. 18. 8, p. 206). “Tattha sikkhānugīyanti” (Sutta N. IV. 15. 6).

Anugāyati (Sk. anugai, to sing after or to another), 'to repeat,' 'declare.'

ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti” (Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), 'to smell,' 'snuff.'

ANUGIJJHATI.

“Thiyo bandhū puthukāme yo naro anugijjhati abalā naṃ baliyanti” (Sutta N. IV. 1. 4. See ibid. IV. 10. 7; IV. 14. 7). See Jāt. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5. 4; I. 82; IV. 27; IV. 15. 8).

Anugijjhati (Sk. anu-griḥh), 'to be greedy after.'

ANUCAṆKAMATI.

“Buddhassa caṇkamantassa piṭṭhito anucaṇkamim” (Thera G. v. 1044, p. 93).

Anucaṇkamati (anu-caṇkram not in Sanskrit), 'to follow.'

ANUCIṆṆA.

“Teh' ānuciṇṇaṃ isibhiṃ maggaṃ dassana-pattiyā dukkhass' antakiriyāya tvaṃ Vaddha anubrūhaya”

(Therī G. v. 206, p. 143).

“Suyuddhena suyitṭhena saṃgāma vijayena ca brahmacariyānuciṇṇena evāyaṃ sukham edhati”

(Thera G. v. 236, p. 30).

Anuciṇṇa in (1) = practised (pp.); in (2) = practice (sb.) from anucarati' (Sk. anucarati), 'to follow out,' 'practise.' See Jāt. IV. p. 286.

ANUJĪVITA.

“Ditthigatam sīlavatān ujīvitam
bhavūpapattiñ ca vadesi kīdisam”

(Sutta N. IV. 9. 2).

Anujīvita, 'life,' from anujīvati, 'to live under or by.' Cf. anujīvī, 'a follower,' 'dependant' (Jāt. III. p. 485. Aṅguttara III. 48, p. 152). See Jāt. IV. p. 271.

ANUJJUGĀMĪ.

Anujju-gāmī (Jāt. IV. p. 330), 'a snake,' from anujja (Sk. anṛiju), 'crooked,' and gāmī, 'going.' Cf. anujjuka, Jāt. III. p. 318.

ANUTĀPĪ.

Anutāpinī (f) in “pacchānutāpinī,” ‘repenting,’ ‘regretting’ (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. anutāpa, ‘repentance,’ anutāpin, ‘regretting.’

ANUDASSETI.

“Cariyaṃ carato pi tāva Tathāgatassa sadevake loke setṭhabhāvo anudassito” (Mil. p. 119).

Anudasseti (caus. of anudriç, ‘to manifest.’

In the following passage anudassati is the future of anudāti, ‘to give’ :—

“So kho panā yaṃ . . . kittisaddo . . . Bodhisattānaṃ dasa guṇe anudassati” (Mil. p. 276; 375).

ANUDAHATI.

“[Kāmā] ukkopmā anudahanti” (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where anudahati = jhāpeti.

Anudahati (Sk. anu-dah), ‘to burn,’ ‘consume.’

ANUDIṬṬHI.

“Ye te mahārāja sattā sa-kilesā yesaṃ ca adhimattā attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitaṃ . . .”

Mil. p. 146). “Anu^{di}ṭṭhīnaṃ appahānaṃ” (Thera G. v. 754, p. 74). Cf. “pubbantānu^{di}ṭṭhi” Dīgha I. 1. 29; Sum. p. 103.

Attānu^{di}ṭṭhi, ‘self-regard’?

ANUDĪPETI.

“Dhammādhammam-anu^{dī}payitva” (Mil. p. 227, U. 19, 33).

Anu^{dī}peti (anu-^{dī}p not in Sanskrit), ‘to explain.’

ANUDDHAMSETI.

“Anuddham^{sē}yyā ’ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Saṃyutta VIII. 2. 5). Anuddham^{sā}na (Par. VIII. 15).

Anuddham^{sē}ti (anu-^{dh}vaṃs not in Sanskrit) ‘to reprove.’

ANUNAMATI.

“Cāpo vānu^{nā}me dhīro vaṃso va anulomayaṃ” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-^{nā}m) ‘to bend.’ Anunamati.

ANUNETI.

“Sakaṃ hi diṭṭhiṃ katham accayeyya
chandānu^{nī}to ruciyaṃ nivitṭho”

(Sutta N. VI. 3. 2, p. 148).

Anunīta (Sk. anu-^{nī}), ‘induced, led.’

The passive Anunāyāti, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

ANUPAKUṬṬHA.

“Khattiyo . . . anupakuṭṭho jātivādena” (Suttav. II. p. 160).

The correct orthography, anupakkuṭṭha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

An-upakkuṭṭha = ‘irreproachable,’ ‘blameless.’

ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"Tena kbo pana samayena chabbaggiyā bhikkhū . . there pi bhikkhū *anupakhajja* nisīdanti" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhād*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Digha IV. 17; Sum. p. 290.

ANUPATANA *see* ANUPĀTĪ.

ANUPĀDASSATI.

"Sace me yācamānassa bhavaṃ nānupadassati
sattame divase tuyhaṃ muddhā phalatu sattadha"

(Sutta N. v. 1. 8, p. 180).

Anupadassati (Sk. *anu-pra-dā*), 'to give,' 'make over.'

ANUPARIGACCHATI.

"Sabbā disānuparigamma cetasā" (Saṃyutta III. 1. 9). See Jāt. IV. p. 267.

Anuparigacchati (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

ANUPARIDHĀVATI.

"Tato eva avitivattā sakkāyaṃ nissaraṇābhimukhā ahutvā sakkāyatiraṃ eva *anuparidhāvanta* jātima-
raṇasārino rāgādihi anugatattā punappunaṃ jātimaraṇaṃ
eva anusaranti." (Therī G. Com. p. 194).

Anuparidhāvati (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

ANUPARIVATTI.

“Keci ādiccam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti” (Mil. p. 204).

Anuparivattati (anu-pari-vrit not in Sanskrit), (1) ‘to turn towards;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence): “Das’ ime maharāja kāyānugatā dhammābhavā kāyaṃ anudhāvanti anuparivattanti” (Mil. p. 253).

ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha anuparivārethā ti” (Mahāv. X. 1. 3, p. 338).

Anuparivāreti (anu-pari-vri not in Sanskrit), ‘to stand by, countenance.’

ANUPAVAJJA.

“Kin-nu kho me imehi tīhi tñānehi anupavajjas-sa divaso vitivattatī ti” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa-vadya: cf Pāli an-avajjo.

ANUPAVIṬṬHA.

“Jānām’ ahaṃ bhante Nāgasena, vāto atthiti me hadaye anupaviṭṭhaṃ, na cāhaṃ sakkomi vātaṃ upadas sayitun ti” (Mil. p. 270).

Anupaviṭṭha, pp. of anupavisati (Sk. anupraviç) = entered.

We sometimes find anupaviṭṭha: “Puna ca param mahārāja rukkho upagātānaṃ - anupaviṭṭhānaṃ janānaṃ chāyaṃ deti” (Mil. p. 409).

Anupaviṭṭhānaṃ janānaṃ = to persons coming under (for shelter).

Anupaviṭṭhatā occurs in Mil. p. 257: “Saṅghasamayam anupaviṭṭhatāya pi dakkhiṇaṃ visodheti.”

ANUPAHATA.

“Gimhe . . . anupahataṃ hoti rajojallaṃ” (Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit), ‘to throw up.’

ANUPĀTĪ.

“A-suddha bhakkho’ si khaṇānupātī” (Jāt. III. p. 523). “Khāṇānupātīti pamādakkaṇe anupātana-sīlo.” (Com.)

Anupātī (Sk. anu-pātin), ‘following,’ khaṇānupātī = following the impulse of the moment.

ANUPĀPUṆĀTĪ.

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ anupāpuṇātī”

(Jāt. II. 65 ; see Mil. p. 276).

Anupāpuṇātī (Sk. anu-prāp), ‘to reach,’ ‘attain ;’ anupāpita (Mil. p. 252).

ANUPPIYA.

“Anuppiya-bhāṇī” = anuppiyaṃ yo āha” (Jāt. II. p. 390).

Anuppiya (anu-priya, not in Sanskrit), ‘what is pleasant,’ ‘flattery.’

ANUPESATI.

“Tato rājā aññaṃaññaṃ anusāreyya anupeseyya” (Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), ‘to send forth after.’

ANUPPAVATTAKA.

“Dhammacakkānuppaṭṭakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 343).

Cf. “cakkānupattako therō” (Thera G. v. 1014, p. 91).

ANUPHARAṆA.

“Satayojan ānupharanaccivega” (Mil. p. 148).

Anupharana (from anu-sphar, not in Sanskrit) ‘flashing through.’

ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati atthā tassa pavaddhanti ye honti abhipatthitā” (Jāt. III. p. 387).

Anubujjhati (pass. of anubuddh), ‘to be remembered’ has here the sense of avabujjhati.

For anubodha see Mil. p. 233.

ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil. p. 345).

ANUMAJJATTI, ANUMAJJANA.

“Navaṅgam-anumajjanto rattibhāge rahagato” (Mil. p. 90). Anumajjiyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana-visena pavatto visisena” (Sum. p. 122). “Anumajjana-lakkaṇa . . . vicāro ti (Mil. p. 62; Sum. p. 63). “Anu-majjati (anumrij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

ANUPPABANDHATI.

“Tasmiṃ talāke udakūpari mahāmegho aparāparaṃ anuppabandhanto abhivasseyya, api nu kho . . . tasmiṃ talāke parikkhayam pariyādānaṃ gaccheyyāti—Nahi bhante ti—kena kāraṇena mahārājāti—Meghassa bhante anuppabandhanatāyāti” (Mil. p. 132).

Anuppabandhati (anu-pra-bandh not in Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

ANUMAÑÑATI.

“Yathā kalīro susu vaddhitaggo dunnikhamo hoti pasākhajāto,

evam ahaṃ bhariyāyānītāya; anumañña maṃ pabbayito’mhi dānīti”¹ (Thera G. v. 72, p. 11).

¹ ‘As a young palm which, with its full-grown top, has become

Anumaññati (Sk. *anu-man*), 'to excuse.'

For *dunnikkhamo* (in the passage quoted above there is the various reading *dunnikkhayo*. Cf. Jāt. IV. p. 449, where *dunnikkhayo* = *dunnikkadḍhiyo*.

"*Dalhasmi mūle visate virūḷho
dunnikkhayo veḷu pasākhajāto.*"

ANUYĀYATI.

"*Cakkavattī divase divase samuddapariyantam mahā-
paṭhavim anuyāyati*" (Mil. p. 391).

Anuyāyati (Sk. *anuyā*), 'to go through' (Sutta N.).

ANUYOGA.

"*Anuyogaṃ dammi*," 'I give an application' (Mil. p. 348).

ANULIMPATI.

"*Besajjena anulimpati*" (Mil. p. 112, 252). *Anulimpana* (Ibid. pp. 353, 391).

Anulimpati (Sk. *anu-lip*), 'to anoint,' 'besmear.'

ANULEPA.

"*Bhesajjapānānulepa*" (Mil. p. 152).

Anulepa (Sk. *anulepa*), 'anointing.'

ANURATTA.

"*Idha mahārāja rañño cattāro mahāmattā bhaveyyum,
anurattā laddhayasā vissāsikā*" (Mil. p. 146).

Anuratta (pp. of *anu-rañj*), 'attached, faithful.'

ANURAVATI, ANURAVANĀ *see* ANUSANDAHATI.

ANUVATTANA, ANUVATTĪ.

"*Tividhassa sucaritadhammassa anuvattanaṃ*" (Jāt. I. p. 367).

Anuvattana (Sk. *anuvartana*), 'compliance,' 'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhattu-vasānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jāt. III. 319).

ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345).

ANUVĀTAM.

“Tiṇ’ imāni bhante gandhajātāni yesaṃ anuvātamaṃ yeva gandho gacchati no paṭivātaṃ” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave anuvātamaṃ paribhaṇḍamaṃ āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātamaṃ seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

ANUVĀSETI.

“[Bhisakko] . . . viricanīyaṃ vireceti anuvāsaniyaṃ anuvāseti” (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvasati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

ANUVIDHĪYATI.

“Sañanta dhammaṃ kālena tañ ca anuvidhīyantu” (Thera G. v. 875 p. 81).

Anuvidhīyati : anusikkhati, anuvattati (Sk. anuvi-āhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. :—

“Porāṇaṃ pakatiṃ hitvā tass’eva anuvidhīyati ti (Jāt. II. p. 98 ; ibid. III. p. 357).

ANUVIGAṆETI.

“Na nūnāyaṃ paramhitānukampino rahagato anuvigaṇeti sāsaṇaṃ” (Thera G. v. 109, p. 16).

In the above passage anuvigaṇeti (not in Sanskrit) seems to have the meaning of vigaṇeti, ‘to regard.’

ANUVICINTETI.

“Ayonim paṭṭinisajja || yoniso anuvicintaya”
(Samyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).

Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

ANUVIJJATI.

“Tāta, rājanivesanato bahum ratanabhaṇḍam haṭam,
anuvijjitaṃ vattatiti āha” (Jāt. III. p. 506).

Anuvijjati (Sk. anu-vid), ‘to find out,’ ‘discover.’

ANUVISAṬA.

Anuvisaṭa = patthata, paññāta; “Sabbā disā anuvisaṭo ’ham asmi.” Jāt. IV. p. 102; (anu-visṛita not in Sanskrit).

ANUVUTTHA.

“Ciraṇuvuttho pi karoti pāpaṃ,” a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, ‘to dwell with.’

ANUSAÑCARATI.

“Aparantagamanamaggaṃ anusañcarante manusse gahetvā khādati” (Jāt. III. p. 502).

Anusañcarati (Sk. anu-sañ-car), ‘to cross.’

ANUSAÑÑĀTI.

“Tasmiṃ . . . samaye rañño na phāsu hoti atiyātaṃ vā nīyyātaṃ vā paccantime vā janapade anusaññātaṃ” (Anguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaññāti (Sk. anu-saṃ-yā) mean ‘to visit one after the other,’ or does it signify ‘to conciliate’ (Sk. anu-saṃ-jñā)?

ANUSAÑÑĀYATI.

“Atha kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgahe gaṇako ten’ upasaṅkami” (Suttav. I. p. 43).

Anusaññāyati here seems to represent Sk. anu-saṇ-dhyāyati, ‘to investigate.’

ANUSATTHI.

“Tathāgato . . . anu satthim deti” (Mil. p. 172; see *ibid.* pp. 98, 227). “Ācariyānu satthi” (*Ibid.* p. 347).

In the above passages anu satthi has the same sense as anu siṭṭhi (cf. *Suttav.* I. p. 342, and see note on *Abhisattha*).

ANUSĀSANĪ.

“Anusāsanī-pātiḥāriya” (*Āṅguttara* III. 60. 6; *Cullav.* VII. 4; see *Jāt.* III. p. 323, and cf. *anusāsanīya*, *Dh.* 145; *anusāsiyati*, *Mil.* p. 186).

ANUSANDAHATI.

“Yathā kamsathālaṃ ākoṭitaṃ pacchā anuravati anu sanda h a t i, yathā . . . ākoṭanā evaṃ vitakko datṭhabbo, yathā anuravaṇā evaṃ vicāro datṭhabbo” (*Mil.* p. 63).

“Anuravati anu sanda h a t i,” a sound follows, or is connected (therewith). Cf. *Sk.* anu-sa-n-dh ā, and *Pali* anu-sandhi, anu-sandhika.

ANUSIKKHATI.

“Ye pi tassa anu si k k h a n t i t e pi kāyassa bheda . . . nirayaṃ upajjanti” (*Mil.* p. 61; see *Sutta* N. II. 7. 11; *Jāt.* III. p. 315; *Thera* G. v. 963, p. 88; *Saṃyutta* II. 2. 2, p. 53). Anu si k k h ā p e t i (*Mil.* p. 352).

Anu si k k h a t i (*Sk.* anu-çikshaya ti, *desid. caus.* of anu-çak), ‘to imitate,’ follow (with *gen.* or *acc.* and *gen.*).

ANUSIBBATI.

“Itare pi gavaṅkha-jāla-sadisam anu si b b a n t ā n i k k h a n t ā” (*Suttav.* I. p. 336).

Anu si b b a t i (*Sk.* anu-siv), ‘to interweave.’

‘In the above passage kaṃsa th ā la means ‘a gong.’ Childers cites the word only in the sense of ‘a bronze dish or plate.’ See *Jāt.* III. p. 224, where kaṃsa th ā la signifies ‘a metal dish’ (of gold or silver), as opposed to *mattikathāla*, ‘an earthenware dish.’ But ought we not to read kaṃsa t ā laṃ?

ANUSETI.

“Dīgharattānusayitaṃ [gandhaṃ]” (Thera G. v. 768, p. 75; v. 1275, p. 114).

“Dīgharattāṃ a n u s a y i t a ṃ dīṭṭhigataṃ ajānataṃ” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

A n u s e t i (Sk. a n u - ṣ ī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na dīgharattāṃ a n u s e t i” (Aṅuttara, 130; Puggala III. 2).

ANUSSAVA.

“No paramparāgato a n u s s a v o t i” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

A n u s s a v a, ‘report,’ ‘tradition.’ Cf. a n u s s u t i k a (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has a n u p a, ‘watery,’ but not a n ū p a. Cf. Sk. a n ū p a, ‘watery.’ “A n ū p a khetta,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritā n o p ā t i udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā a n u p a - b h ū m i y o” (Jāt. IV. p. 358).

ANEKAṂSIKATĀ.

“Paṇḍako anekaṃsikatāya mantitaṃ guyhaṃ vivarati na dhāreti” (Mil. p. 93).

A n - e k a ṃ s i k a - t ā from the adj. e k a ṃ s i k a, ‘certain.’

ANOVASSAKA.

“Sā taṃ disvā sāmī me a n o v a s s a k a ṃ t h ā n a ṃ j ā n ā h i t i ā h a” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

A n - o v a s s a k a, ‘dry,’ ‘sheltered from the rain,’ from o v a s s a k a (a v a - v a r s h a k a not in Sanskrit), ‘rainy,’ ‘wet.’

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 33).

“Bodhisatto pi papātān u s ā r e n a pabbato patanto . . . gumbe laggi” (Jāt. II. 118).

A n u s ā r a (Sk. anusāra), ‘following,’ ‘tracking.’

For a n u s ā r ī in vipathān u s ā r ī see Thera G. v. 1141, p. 103; a n u s ā r e t i (caus. of a n u - s r i) Mil. p. 36 (see ANUPESATI), ‘to pursue.’

ANTAVĀ.

“A n t a v ā c a a n - a n t a v ā c a l o k o t i ” (Mil. p. 145).

A n t a v ā (Sk. a n t a v a n t) ‘perishable.’

ANTOBHAVIKA.

“[Buddho] saṃyutto lokena, a n t o b h a v i k o l o k a s - m i ṇ , l o k a s ā d h ā r a ṇ o ” (Mil. p. 95).

“Buddho, associated with the world, born in the world, having fellowship with the world.”

Cf. Sk. a n t a r b h a v a , ‘generated within,’ ‘inward.’

ANVĀGATA.

“Cutā patanti patitā giddhā ca punar āgatā.

katam kiccaṃ ratam rammam sukhen’ a n v ā g a t a ṃ
sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

A n v ā g a t a (Sk. a n v ā - g a t a), ‘following.’

ANVĀNETI.

“Ye kec’ ime diṭṭhi paribbasānā
idam eva saccan ti vivādiyanti
sabbe va te nindam a n v ā n a y a n t i ”

(Sutta N. IV. 13. 1).

“A n v ā n e t i (Sk. a n v - ā - n ī) ‘to lead to, to incur.’

ANVĀYIKA.

“Paññā hi setṭhā kusalā vadanti
nakkhattarājā-r-iva tārakānaṃ,
sīlaṃ siriṇ cāpi sataṇ ca dhammaṃ
a n v ā y i k ā paññavato bhavanti ”

(Jāt. III. 348).

A n v ā y i k a , a follower probably, on account of the metre, for a n v a y i k a .

ANVĀVISATI.

“ Maro pāpimā Pañcasālake brāhmaṇagahapatike a n v ā v i s i ” (Mil. p. 156).

A n v ā v i ṭ ṭ h a (Saṃyutta IV. 2, 8) Cf. Sk. a n v ā v i ṣ , ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Saṃyutta IV. 2. 4, p. 114.

APAKKHIKA.

“ A p a k k h i k o v ā d o n a s o b h a t i ” (Therī G. Com. p. 186). Cf. Pāli p a k k h i k a, ‘belonging to a party.’

APAKAḌḌHĀPETI.

“ Sakkhara-kāṭhalakam a p a k a ḍ ḍ h ā p e t v ā ” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415-6).

A p a - k a ḍ ḍ h ā p e t i caus. of a p a k a ḍ ḍ h a t i, ‘to remove.’

APAKANTATI.

“ Gale a p a k a n t a n t i ” = “ gale chindanti ” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“ A p a k a n t a t i (Sk. a p a - k ṛ i ṇ t a t i), ‘to cut off’ ‘to cut.’

APAKAROTI.

“ Maṃ a p a k a r i t ū n a g a c c h a n t i ” (Therī G. v. p. 447, 167).

A p a k a r o t i = c h a ḍ ḍ e t i (Sk. a p a - k ṛ i), ‘to remove, cast out.’ The Com., p. 213, adopts the reading a p a - k i r i t ū n a.

APAKASSATI.

“ Sabbe samaggā hutvāna | abhinibbijjayātha naṃ
kāraṇaḍaṃ niddhamatha | kasambhuṃ a p a k a s -
s a t h a . ” (Sutta N. II. 6, 8.)

A p a k a s s a t i = a p a k a ḍ ḍ h a t i (Sk. a p a - k ṛ i ṣ h), ‘to remove, put away.’

APAṄGĪ.

“ Tayā maṃ h’ a s i t ā p a ṇ i g i m i h i t ā n i b h a ṇ i t ā n i c a
k i s a ṃ p a ṇ ḍ u ṃ k a r i s s a n t i , s ā v a s ā k h ā P a r a n t a p a n t i ”
(Jāt. III. 419).

A pa ñ g ī, 'black-eyed,' from Sk. a p ā ñ g a, the corner of the eye, and a s i t a, black.

For a v a ñ g a = a p a ñ g a see Cullavagga X. 10. 4.

APACITA, APACITI.

"Bhagavā . . . hoti . . . pūjito a p a c i t o" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

A p a c i t a (Sk. a p a - c i t a), 'honoured.'

"Dvādas' ime . . . a p a c i t i m na karonti;" "Atha papāṭikāya pi a p a c i t i k ā t a b b ā" (Mil. p. 180).

"Dhamme a p a c i t i" (Thera G. v. 589, p. 61);
"a p a c i t i m karoti" (Mil. p. 234).

a p a c i t i (Sk. a p a c i t i), 'expiation,' 'reverence.'

APACINATI.

"A p a c i n e t h' eva kāmāni" (Jāt. IV. p. 175).

A p a c i n a t i . . . v i d d h a m s e t i (Sk. a p a - c i, 'to diminish').

APANAMATI.

Childers has a p a n ā m e t i, but not a p a n a m a t i, 'to depart.' Cf. "Sutvāna nāgassa a p a n a m i s s a n t i i t o" (Sutta N. v. 13, 1).

APANUDETI.

"Tato a h i t e a p a n u d e t i, h i t e u p a g a ṇ h ā t i" (Mil. p. 38).

A p a n u d e t i (Sk. a p a - n u d), 'to remove.'

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā sosikā a p a m ā r i k ā (Suttav. II. pp. 10, 11).

Apamārika, 'epileptic.' See Childers, s.v. a p a m ā r a.

APALEPA.

"So' p a l e p a - p a t i t o j a r g h a r o" (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

A p a l e p a (= l e p a, p a l e p a) stands probably for a v a p a, 'plaister.'

APALOKĪ, APALOKETI.

“Puna ca param . . . hatthī sabbakāyen’ eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam” (Mil. p. 398).

Apalokī, ‘cautious.’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokana-kamma, ‘the proposal of a resolution’ Cullav. IV. 14. 3).

APAVAGGA.

“Tuvam pi tasmim jītapāñcamāro
devātideve varadhammarāje
saggāpavaggaḍhigamāya khippaṃ
cittam pasādehi narādhirāja.”

(Dāṭh. III. 75.)

Apavagga (Sk. apa-varga). ‘final beatitude, nirvāna.’

APAVYŪHĀPETI.

“Paṃsum apavyūhāpesi” (Jāt. IV. p. 349).

Cf paṃsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kvāyaṃ kuṭṭhī vicarati ti niṭṭhubhitvā abyāmato¹ karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Saṃyutta Nikāya XI. i. 9:—

¹This is the reading of **A**, the Burmese MS.; **B** has apa-bhyāmāto; **D**, abhyāmato; Com. apasabyāmato.

“Atho kho bhikkhave Vepacitti aṭaliyo upāhanā ārohitvā khaggaṃ olaggetvā chāttena dhāriyamānena aggadvārena assamam pavisitvā te isayo sīlavante kalyāṇadhamme apavyāmato karitvā atikkami.”

Here apavyāmato karitvā=apasavyaṃ katvā=avyāmato katvā, ‘to treat disrespectfully’; apavyāmato, avyāmato, and vyāmato seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“Apāda kehi me mettaṃ, mettaṃ dipāda kehi me” (Jāt. II. p. 146; Cullav. V. 6).

Apāda ka (—dīghajātika), ‘without feet,’ i.e., ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“Chāyā va an-apāyini” Thera G. v. 1041-3; Mil. p. 72).

Apāyini, f. of apāyī transitory from apayā, ‘to go away, fall off.’

APĀLANBA.

“Hiri tassa apālambo || satiyassa parivāraṇaṃ
Dhammāhaṃ sārathinṃ brumi || sammāditṭhi purejavanṃ”
(Saṃyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” Apālanba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

APITHĪYATI.

“Navena sukha dukkhena porāṇaṃ apithīyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithīyati (Sk. *api-dhā*) = *paṭicchādiyati*.

See *pithīyati* (Thera G. v. 872, p. 81, and Dhammapada, v. 173). Cf. *apihita* (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So 'ham akaṅkho *apiho anupayo*” (Saṃyutta VII. 2, 8). “*Akuhako nipako apihālu*” (Ibid. VIII. 2, 6).

Apiho (Sk. *a-spriha*); *apihālu* (Sk. *a-sprihālu*), ‘free from covetousness.’

APEKKHAVĀ.

“Dummano tattha atthāsiṃ sāsanasmiṃ *apekkhavā*” (Thera G. 558, p. 59).

Cf. *anapekkhavā* (Ibid. v. 600, p. 62; Jāt. I. p. 141). *Apekkhavā*, ‘longing,’ ‘desiring.’

APPAKKHATĀ.

“Tumhañ ñeva saṅgho uññāya paribhavana akkhantiyā vebhassiyā *dubbalyā*” (Suttav. II. p. 241).

Dubbalyā = *appakkhatā* = ‘groundlessly,’ ‘without strong evidence.’

Does *appakkhatā* = *a-pakkhatā*, Sk. *pakṣhatā*, alliance?

APPANÑATTI.

We sometimes find *appaṇṇatti* for *appaññatti*, ‘disappearance’; *appaññattiṃ gacchati* = *atthaṃ gacchati*, ‘to disappear.’

“Niruddhā sū acci *appaññattiṃ gatā ti*” (Mil. p. 73). Cf. “*appaṇṇattika-bhāvaṃ agamāsi* = *abbhatthaṃ agamāsi*. (Jāt. I. p. 478; see Sum. p. 128).

ABBUDA.

Childers gives no instances of *abbuda* in the sense of ‘the second stage of the foetus,’ but see Mil. p. 40; in the sense of excrescence, see Suttav. I. pp. 275, 294, 307 (Saṃyutta, I. 8. 7); for the meaning of ‘a high numeral’ see Sutta N. III. 10. 4, and cf. *nirabbuda* Suttav. I. p. 70; Saṃyutta VI. 10, p. 152.

ABBHACHĀDETI.

“Ummāpupphavasamānā gaganā v’ a b b h a c h ā d i t ā
nānādi jaganañākiṇṇā te selā ramayanti maṃ ”

(Thera G. v. 1069, p. 95).

A b b h a c h ā d e t i (Sk. a b h y - ā - c h ā d a y a t i), ‘to cover.’

ABBHAÑJATI.

Childers quotes a b b h a ñ j a n a without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb a b b h a ñ j a t i (Sk. a b h y - a ñ j). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“Bahūni vassāni a b b h a t i t ā n i” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read a b b h a t i t a ṃ.

A b b h a t i t a = atikkanta (Sk. a b h y - a t i t a).

ABBHANUMODATI.

Childers has the noun a b b h a n u m o d a n a, but not the verb. See Mil. p. 29, “thero a b b h a n u m o d i” (Ibid. p. 210; Aṅguttara III. 6).

A b b h a n u m o d a t i (a b h y - a n u - m u d not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“Ahaṃ manussesu manussabhutā
a b b h ā g a t ā n’ āsanakam adāsīm ”

(Vimāna I. 5, p. 1).

A b b h ā g a t a (Sk. a b h y - ā - g a t a), ‘a stranger.’

ABBHĀHATA.

“Maccun’ a b b h ā h a t o l o k o.” The world is struck by death. (Thera G. v. 448-9, p. 47 = Saṃyutta I. 7. 6.) Cf.

“ti-lakkhaṇ a b b h ā h a t a ṃ dhamma kathaṃ sota-kāmo” (Sum. p. 147). Cf. :—

satti-satta-s a m a b b h ā h a t o (Sum. p. 140).

A b b h ā h a t a pp. of a b h y - ā - h a n.

ABBHUKKIRATI.

“So cakkaratanam abbhukkiritvā saddhim parisāya Cātummahārājika-devalokaṃ agamāsi” (Jāt. II. p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit), ‘to give up.’

ABBHUJJALANA.

“Abbhujjalanan ti mantena mukhato aggi-jālā-niharaṇaṃ” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out fire by means of spells.’

ABBHUDĪRETI.

“Tā . . . rahitamhisukhanissinā imā girāabbhudīre-sum” (Therī G. v. 402, p. 163).

“Pasannacitto giraṇ abbhudīrayi” (Sutta N. III. 11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice, utter.’

ABBHUDDETI.

“Abbhuddayaṃ sārādiko va bhānumā” (Vimāna 64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare
abbhuddhanantā sukate pilandhare”

(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abhuddhanati? (abhy-ud-dhun), ‘to shake, rattle.’ But is the root dhvan?

ABBHUNNADITA.

“Abhivutṭhā vammatalā nagā isibhi sevitā
abbhunnaditā sikhīhi te selā vamayanti maṃ”

(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in Sanskrit), ‘to resound.’

ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senam sannayhitvā rājānam Passenādikosalam abbhuyyāsi yena Kāsī” (Saṃyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRAṆA.

“Uppaddhapadumātā ’haṃ āsanassa samantato abbhokirissam pattehi pasannā sakehi paṇihi”

(Vimāna 5, 9, p. 4 ; 35, 11, p. 34).

“Naṭānaṃ abbhokiraṇam” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokiraṇa (abhy-ava-kiraṇa), ‘bedecking ?’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmānaṃ sītibhāvābhikaṇkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikaṇkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammī udukkhalaṃ abhikaṇkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikaṇkhati (Sk. abhi-kāṇksh), ‘to long for, desire.’

ABHIKĪRATI.

“Atha mam ekam āsinam||arati nābhikīrati” (Saṃyutta II. 2, 8).

Saññā me abhikīranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dīpañ ca kātum icchāmi yaṃ jarā nābhikīratīti” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to quench.’

ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe
Katvā taṃ dātūṃ abhikkhipitvā”
(Dāth. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf.
abhinikkhipati, Dāth. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puṭṭho
Abhigajjam eti paṭisūvam iccham”
(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-
teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-
ing:—

“... Giribbaje citra-chadā vihaṅgamā
Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti
vanamhi jhāyinaṃ” (Thera G. v. 1108, p. 99).

“Sunila-gīvā susikhā supekhuṇā sucitta-patta-cchadanā
vihaṅgamā

Sumaṇḍu-ghosa-tthanitā bhigginō te taṃ ramissanti
vanamhi jhāyinaṃ” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-gridh not in Sanskrit), ‘to
crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhicchanno — Nāgo suvaṇṇajālena
abhicchanno (Jāt. II. pp. 370–1, 48; see Sutta N. IV.
2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paṭicca lābham” (Ibid. V.4.4).

The Sk. abhijalpati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakarāṇa (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Samyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

“Saccena dāvaggiṃ abhijjalantaṃ
Vassena nibbāpayi vārido ’va”

(Dāth. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggu vadanti vadantā
nābhijavati, na tāṇaṃ upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

ABHIJIGĪṢATI.

“Uccāvacceḥ’ upāyehi paresaṃ abhijigīsāti” (Thera G. v. 743, p. 73).

Abhijīsā = jigīsā = Sk. jigīrshā from root hṛi.
Cf. jigimsam (Jāt. III. p. 172), jigīsam (Thera G. v. 1110, p. 99), and see Childers s.v. jigimsati.

ABHIJJHĀYATI.

“Abhijjhāyimsu brahmaṇā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. abhi-dhyai, ‘to become covetous.’

Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅuttara III. 160).

ABHITAKKETI.

“Yam dhammikaṃ naravaraṃ abhitakkayitvā jāyā patī visayam etam upā gamimsu” (Dāṭh. v. 4).

Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“Ghammābhitatta” (Jāt. II. p. 223; Sutta N. v. I. 39) uṇhābhitatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggito nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).

Abhitatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sīsābhitāpa, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Koṇḍaññaṃsa apareṇa Maṅgalo nāma nāyako
 tamam loke nihantvāna dhammakkam a b h i d h ā r a y i t i”
 (Buddhav. IV. 1 = Jāt. I. p. 84, v. 225).

A b h i d h ā r e t i (caus. of a b h i - d h ṛ i), ‘to hold aloft.’

ABHIDHĀVATI.

“A b h i d h ā v a t h ā c a p a t a t h ā c a” (Jāt. II. p. 217).

“Balena saddhiṃ caturaṅgikena
 a b h i d h a v a n t a m ¹ atibhimsanena
 ajeyyasattham paramiddhippattam
 damesi yo Ālavakam pi yakkham”

(Dāṭh. III. 47).

A b h i d h ā v a t i (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhi-subhāvitam cittam ca vimuttam || na
 cābhinatam na cūpanatam na ca sa-saṅkhāra-nig-
 gayha cāritavatam” (Samyutta I. 4. 8).

A b h i n a t a (pp. of a b h i - n a m), ‘depraved.’

ABHINAVA.

A b h i n a v a - y o b b a n a — Sk. a b h i n a v a - y a u v a n a, very
 youthful (Therī G. Com. p. 201) — a b h i - y o b b a n a
 (Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;
 Suttav. I. p. 337.

A b h i n a v a (Sk. a b h i n a v a), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
 tam dantadhātum a b h i n i k k h i p i m s u”
 (Dāṭh. III. 12; cf. a b h i - k k h i p i t v ā, Dāṭh. III. 60).

A b h i n i k k h i p a t i (a b h i - n i - k s h i p), ‘to throw
 down.’

ABHINIGGAṆHANĀ.

“Āmasanā . . . a b h i n i g g a ṇ h ā n ā . . . c h u p a n a m .”

¹ The text has a b h i d d a v a n t a m.

² See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgaṃ gahetvā niggaṇhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

ABHININNĀMETI.

“Cittaṃ abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aḷaṃ abhininnāmeyya” (Saṃyutta IV. 3. 4).

ABHINIPPĪḶANĀ.

“Abhinippīḷanā nāma kenaci saha nippīḷaṇa” (Suttav. I. p. 121).

Abhinippīḷanā (abhi-nis-pīḷanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

ABHINIBBIJJATI.

“Evam etaṃ avekkhanti rattindivaṃ atanditā
tato sakāya paññāya abhinibbijja dakkhiṣaṃ”
(Therī G. v. 82, p. 132).

Abhinibbijjate nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8:—

“Sabbe samaggaḥ hutvāna abhinibbijjayātha naṃ.”

ABHINIBBIJJHATI.

“Yo nu kho tesāṃ kukkuṭacehāpakānaṃ paṭhamataraṃ
. . . aṇḍakosaṃ padāletvā sotthinā abhinibbijjheyya
(Suttav. I. p. 3).

See Buddhist Suttas (pp. 233-4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo veditabbo te
tayo dhamme abhinivajjetvā yehi tīhi dhammehi
samannāgato paṇḍito veditabbo te tayo dhamme samādāya
vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vrij not in Sanskrit),
'to avoid.'

ABHINIVASSATI.

"Ahaṃ te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHAṬA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhinīto tvaṃ viharaṃ kānane vane"
(Thera G. v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-nī), 'attacked.'

ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinīla-
m-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmim patitṭhitā
te cāpi duggatā sattā || devakaññābhipattikā"
(Saṃyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsāvaṃ abhi-
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhiprāvṛi), 'dressed.'

ABHIPĀLETI.

"Imaṃ padesaṃ abhipālayāmi" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĪLETI.

"Yathā vā pana . . . manussā rasahetu yante uccuṃ piḷayanti, tesu uccuṃ piḷayamānaṃ ye tattha yanta-mukhagatā kimayo te piḷiyanti; evaṃ eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhipiḷayati, ye tattha micchā paṭipannā te kimi viya marantiti" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīḍ-ayati), 'to crush,' 'squeeze.'

ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadatthaṃ bhojanaṃ bhuñjeyya chādentuṃ yāva kaṇṭhaṃ abhipūrayitvā" (Mil. p. 238; see Dāṭh. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pujāya" (M. P. S. p. 49).

Abhippakirati (abhi-pra-kṛī not in Sanskrit), 'to cover over.'

ABHIPHAMODATI.

"Yathā have pāṇa-r-iva ettha rakkhitā
Duṭṭhā mayī aññaṃ abhiphamodati"

(Jāt. III. p. 530).

Abhiphamodati (abhi-pra-mud not in Sanskrit), 'to rejoice.'

ABHIPPAVASSATI.

"Aggasassaṃ abhinipphannaṃ, mahāmegho abhippavassī" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛish), ‘to rain down fast.’

ABHIPPASANNA.

Rājāp’ imesaṃ abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasīdati (abhi-pra-sad), ‘favourable.’

ABHIPPASĀDETI.

“Abhippasādehi manañ arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharaṇa), ‘fighting.’

ABHIBHĀSANA.

“Sīlam cittassa abhibhāsanaṃ” (Thera G. v. 613, p. 63).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimataṃ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“’Ambhakaṃ santakāni etāni ti abhiyujjhitaṃ te ‘na tumhākaṃ ambhakaṃ’ ti āgantvā vinicchayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhiyoga" (Dāṭh. IV. 7).

Abhiyoga (Sk. abhi-yoga), 'observance.'

ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam
pañcavidhā ṭhapitā abhirakkhā"

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅguttara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhī ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhī ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatīti anabhiraddhi, kopassa etaṃ adhivacanam (Sum. p. 52).

Anabhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

ABHIRAVATI.

"Mānusakā ca dibbā ca turīyā vajjanti tāvade
te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav. II. 90 = Jāt. I. p. 18, v. 99).

Abhiravati (Sk. abhi-ru), 'to shout out.'

ABHIROCETI.

"Na dān' āham tayā saddhiṃ samvāsam abhirocaṃ" (Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

Abhiroceṭi (caus. of abhiruc), 'to desire.'

ABHIRUTA, ABHIRUDA.

Vihavīhābhinadate¹ sippikābhirutehi ca na me taṃ phandati cittaṃ" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti maṃ" (Thera G. vv. 1062, 1064, p. 95).

¹ Vih-a-vih-a = very loud, cf. Sk. vṛiha-t, loud, high, shrill.

“Mayūra-koñcābhīrudamhi kānane” (Thera G. v. 1118, p. 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññātā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAṄGHATI.

“Tasmim khaṇe gaganatalaṃ abhilaṅghantaṃ eva paripunṇaṃ candamaṇḍalaṃ Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakata, Com. on Thera Gātha v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 23).

ABHILEKHEṬI.

“Rājā’ tha Kittisirimeghasamavhaya so
Cārittalekham abhilekhaṇi saccasandho”

(Dāth. V. 67).

Abhilekheṭi (caus. of abhi-likhaṇi), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’ssābhilepanaṃ brūsi kimsu tassa mahabbhayaṃ.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanaṃ¹ brūmi, dukkham assa mahabbhayaṃ” (Sutta N. V. 2. 1–2).

¹ This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakarāṇa, in which jappā is explained by taṇhā.

Prof. Fausböll translates *ab h i l e p a n a* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *ab h i l i m p a t i*, 'to daub, smear.'

ABHIVAÑCANA.

"Te titthiyā nam *ab h i v a ñ c a n a n t i*
rājādhirājam atha saññāpetvā
jigucchaniye kuṇapādikehi
khipimsu dhātum parikhāya piṭṭhe "

(Dāth. III. 64).

Ab h i v a ñ c a n a (Sk. *ab h i - v a ñ c - a n a*), 'deceit, fraud.'

ABHIVAṬṬA.

"*Ab h i v a ṭ ṭ e mahāmeghe*" (Mil. p. 176).

"Himavante pabbate *ab h i v a ṭ ṭ a m* udakam Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati" (Ibid. p. 197; see pp. 286, 349).

Ab h i v a ṭ ṭ a pp. of *ab h i - v a s s a t i* (see Mil. pp. 132, 411).

ABHIVAḌḌHI.

"*Ab h i v a ḍ ḍ h i y ā vāyamati*" (Mil. p. 94).

Ab h i v a ḍ ḍ h i (Sk. *ab h i - v ṛ i d d h i*), 'growth,' 'increase.'

ABHIVADATI.

"Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti *ab h i v a d a n t i* ajjhosāya tiṭṭhanti" (Mil. p. 69).

Ab h i v a d a t i = *ab h i v a n d a t i* (Sk. *ab h i - v a d*), 'to welcome.'

ABHIVĀYATI.

"Yathā . . . vāyu supupphita-vanasaṇḍantaram-*ab h i - v ā y a t i* evam eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitaḍḍham" (Mil. p. 385).

Ab h i v ā y a t i (*ab h i - v ā* not in Sanskrit), 'to blow through,' 'pervade.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayī” (Buddhav. X. 5).

Abhivāhēti (caus. of abhi-vah), ‘to remove,’ ‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenaṃ abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIÑÑĀPETI.

“Methunam dhammaṃ abhiviññāpeti,” ‘to practise sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv. II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañcecā ti jānanto, sañjānanto cecca abhivitaritvā vitikkamo.”

Abhivitarati (abhi-vi-trī, not in Sanskrit), ‘to go on with.’

ABHIVISITṬHA.

“Ye dhamme Tathāgato anaññañeeyyo hutvā sayam eva abhivisitṭha-ñāṇena paccakkhaṃ katvā pavedeti . . . pe” (Sum. p. 99).

Abhi-visitṭha (abhi-vi-ṣiṣṭha not in Sanskrit), ‘most excellent,’ ‘very distinguished.’ Cf. visitṭha (Mil. p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggaṃ
jāyāpatīnaṃ atha so abhivedayittha”

(Dāth. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’ ‘communicate.’

ABHIVYĀPETI.

“Yāni tattha t̥hitāni pupphāni tāni sammā gandhena disāvidisaṃ abhivyāpeti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

ABHISAṂVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakaṃ Kuṇapaṃ abhisamvisēyyaṃ gattaṃ sakipaggharitam asucipunṇaṃ” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-sam-viṣ not in Sanskrit), ‘to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-saṅj not in Sanskrit), ‘to scold.’ Abhisajjanā, ‘scolding.’

ABHISAṬA.

Ambapalikā gaṇikā . . . abhisatṭā atthikānam-atthikānam manussānaṃ paññāsāya ca rattiṃ gacchati” (Mahāv. VIII. 1).

Abhisatṭa, ‘frequented,’ ‘much visited,’ pp. of abhisarati (Sk. abhi-sṛi).

ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aññaṃ iva tath’eva santaṃ

tass’eva sato avippavasato aññass’eva sarāmi attānaṃ ti” (Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusittha, āṇatta. The form satṭha = sitṭha is supported by Jāt. II. p. 299, where satṭha = anusitṭha. (Cf. anusatthā = anusāsaka, Jāt. IV. p. 178–9). But abhisattha is also explained in the Com. by abhilāpaka; in that case abhisattha, ‘abused,’ would be derived from ṣaṃs and not from ṣās. See ANUSATTHI.

ABHISANDA.

“Ten’eva kammābhisaṇḍena iddhi-yānam-abhiruyha patthitaṃ nibbāna-nagaram paṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

“Kāḷi itthi brahātī dhaṅkarūpā satthiñ ca bhetvā aparāṇ ca satthiñ ca

bāhañ ca bhetvā aparāṇ ca bāhuṃ sīsañ ca bhetvā dadhi-thālikaṃ va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāṭh. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino sabba-kāma-duhass’eva imaṃ dukkhaṃ titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārito” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisaṇṇo hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Saṃyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAMSAÑĀ.

“Rathassa ghoso apilandhanāni
 khurassa nādī-abhisamsanāyaca
 ghoso suvaggu samitassa suyyati
 gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamsana (abhi-çamsana not in Sanskrit),
 babbling?

ABHISĀPA.

“Muṇḍo virūpo abhisāpaṃ āgato
 kapālahattho 'va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpaṃ āgato = ‘reviled,’ ‘calumniated.’ Cf.
 Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
 see Suttav. II. p. 274; Samyutta XI. 1, 10.

ABHISĀRIYĀ.

“Dīghaṃ gacchatu addhānaṃ ekikā abhisāriyā
 Sankete patim mā addasa yā te ambe avāharitī”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
 goes to meet her lover.’ Abhisaraṇatā, ‘appoint-
 ment’ (Ibid. p. 139 l. 4).

ABHIHĀRETI.

“Sa piṇḍacāraṃ caritvā || vanam abhihāraye” (Sutta
 N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
 p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,
 ‘to gain, acquire’:—

“Attanā coday’ attānaṃ, nibbānaṃ abhihāraye”
 (Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
 p. 440.

ABHIHITA.

“Buddha-gāthābhihito 'mhi” (Samyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
 reading is Buddhagāthābhigito?

AMAMA.

“Kadā nu 'aḥaṃ bhinnapaṭandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposī a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish ; cf. Sk. m a m a t ā, selfishness.

AMARA.

“Yadā ca avijjanantā iriyanti a m a r ā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note :—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmujjanādivasena udake sandhāvamānā gahetum na sakkoti” (Sumaṅgala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

ARITṬHAKA.

“Aritṭhakam nānam” (Sum. p. 94).

A r i ṭ ṭ h a k a (Sk. a-risṭaka), ‘perfect.’

What does a r i ṭ ṭ h a k a mean in “mahā-a r i ṭ ṭ h a k o maṇi?”¹ (Samyutta IV. 1. 2, p. 104).

In the following passage a r i ṭ ṭ h a seems to be ‘a kind of spirituous liquor.’ “Amajjam a r i ṭ ṭ h a m pivati” (Suttav. II. p. 110).

AVAKANTATI.

“Evam hi etaṃ udapādi sarīrena vinābhāvo puthuso maṃ vikantetva khandaso a v a k a n t a t h a”
(Jāt. IV. p. 155 ; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

AVAKUJJA.

“Puggalo a v a k u j j a - p a ñ ñ o” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

¹ Does it mean ‘very precious’? maṇimay mean sun-glass, burning-glass (see Mil. p. 54, l. 6).

ward,' in opposition to *ukkujja*, 'set up' (*Puggala*, III 7. 3), and the phrase "*puggalo avakujja pañño*" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage : "*Kalale pattharivāna avakujjo nipajj' ahaṃ*" (*Buddhav.* II. 52 = *Jāt.* I. p. 13). For the adv. *avakujjakam* see *Buddhav.* X. 4. See *paṭikujja*, *Jāt.* I. p. 456.

"*Tassa nāṇavar' uppajji anantaṃ vajirūpamaṃ
tena vicini saṅkhāre ukkujjaṃ avakujjakam.*"

AVAKKHIPANA.

"*Adho avakkhipanena*" (*Jāt.* I. p. 163).

Avakkhipana (*ava-kshipana*), 'putting down.'

AVAGANDA.

"*Na avagaṇḍa-kārakam bhuñjitabbam. Yo anādariyam paticca ekato vā ubbhato vā gaṇḍaṃ katvā bhuñjati āpatti dukkaṭassa*" (*Suttav.* II. p. 196 ; see *Pātimokkha* *Sekh.* IV. p. 46).

Avagaṇḍa-kārakam = 'puffing out the cheeks,' 'stuffing the cheeks out ;' *gaṇḍaṃ katvā* = to puff out the cheeks, may be compared with the phrase *phaṇaṃ katvā*, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"*Dubbutthikā ti avaggaḥo. Vassa-vibandho ti vitam hoti*" (*Sum.* p. 95).

Avaggaḥa (*Sk. ava-graha*), 'drought.'

AVACARA, AVACARAṆA.

"*Tāta tvaṃ sūro saṅgāṃ āvacaro.*"

"*Saṅgāṃ āvacaro sūro balavā iti vissuto.*" (*Jāt.* II. 95).

Saṅgāṃ āvacara = 'familiar with war, at home in war.' For *avacaraṇa* see *Jāt.* II. p. 95, l. 7).

AVAJĀTA.

"*Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka
dukkatakāri*

*purisanta kalī avajāta mā bahubhāṇi 'dha, nerayiko
si.*" (*Sutta N.* III. 10. 8.)

Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

AVATIṬṬHATI.

"Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ avatiṭṭhati
Yaso ca kitti ca tatv' assa hoti"

(Saṃyutta I. 4. 6).

"Kodho mayi nāvatiṭṭhati" (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. ava-sthā), 'to abide, endure.'

AVADĀNIYE.

"Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivitṭhā
dukkhūpanitā paridevayanti"

(Sutta N. IV. 2. 3).

Avadāniya (Sk. avadāniya), 'stingy, niggardly.'

AVADEHAKA.

"Udarā vadehakaṃ bhutva sayant' uttānaseyyakā" (Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from ava-diḥ, 'to pollute, besmear.'

AVADHĀRAṆA.

"Khalū ti avadhāraṇatthe nipāto" (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. avadhāraṇa), 'emphasis, affirmation.'

AVANI.

"Suciram avanipālo saññamaṃ ajjhupeto" (Dāṭh. IV. 5). Cf. Sk. avani, 'earth.'

AVAPĀYĪ, AVAPIVATI.

"Aḍḍharattā vāpāyī," drinking at midnight (Jāt. I. p. 163). "Aḍḍharatte avapivati" (Ibid. Com.).

AVABUJJHATI, AVABOJJHANTĪ.

"Yathābhutaṃ an-avabojjhanti" = yathābhucam ajānanti (Therī G. Com. to v. 159, p. 193).

Ava bojjhaṇṭī f. of avabojjhanta (ava-budh), 'perceiving, being aware of.'

Ava bujjhati = is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāṇṇo katattho n āva bujjhati

Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For avabodha see Sum. p. 20.

AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayhaṃ nāmaṃ avamaṇḡalaṃ" (Jāt. I. p. 402; Ibid. p. 372).

"Imaṃ avamaṇḡalyaṃ anumodanaṃ kathesi, avamaṇḡallosu anumodanaṃ karonto" (Jāt. I. p. 446).

Avamaṇḡala, 'inauspicious, unlucky'; avamaṇḡalla = avamaṇḡalya 'unluck.'

AVARAJJHATI.

"Karissaṃ nāvarajjhissaṃ" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

Avarajjhati here means 'to desist, give up' (from the root rādḥ). The Com. has virajjhissaṃ, but another various reading is ava-rujjhissaṃ as if from the root rudḥ.

AVALAKKHAṆA.

"Yesaṃ hatthato na labhati [lābhaṃ] tesāṃ asipaṃ 'avalakkhaṇo' ti garahati" (Jāt. I. p. 455).

Avalakkhaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. ava-lakṣha = 'white.'

AVASAṬA.

Avasaṭā nāma titthāyatanam saṅkantā vuccati" (Suttav. II. p. 216-7).

Avasaṭa = saṅkanta, gone over to, represents Sk. apa-sṛi, 'to go away,' and not ava-sṛi; cf. osaṭa (Mil. p. 24).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānaṃ niṭṭhānaṃ” (Therī G. Com. p. 176).

Avasāya — Nirvāna cf. Sk. avasāya end.

AVASISSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na taṃ tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasiṭṭhaka see Jāt. II. p. 311.

Avasissati (Sk. ava-ṣiṣh), ‘to be left, remain over.’

AVASESAKA.

“Samatittikaṃ an-avasesakaṃ telapattaṃ yathā parihāreyya || evaṃ sacittaṃ anurakkhe patthayāno disaṃ agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakaṃ aparissavanakaṃ katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakaṃ, ‘unspilt’?

AVYĀYATA.

“Avyāyataṃ vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yataṃ (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvaṭaṃ, unrestrainedly, excessively, from vy-a-vri.

The Com. explains avyāyataṃ vilapasi by avyatta-vilāpaṃ vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya gabbhaṃ gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiraṃ assave” (Jāt. II. p. 276).

Assavati (āsrū not in Sanskrit) = paggharati, ‘to flow, issue.’

ASSĀSAKA.

“So bhikkhu uttanta an-assāsako kālam akāsi” (Sutta v. I. p. 84; II. p. 111).

An-assāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

AHI-GUṆṬHIKA, AHI-GUṆḍHIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kunḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term ahigo = ‘snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

ĀKAḍḍHANA, ĀKAḍḍHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ākaḍḍhema” (Jāt. I. p. 498).

Ākaḍḍhetti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako thero Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKINCAṆṆA.

“Jhāyī jhānaratā dhīrā santacittā samāhitā

ākinaṇṇaṃ patthayānā dhammanagare vasanti te” (Mil. p. 342).

Ākinaṇṇa, Nirvāna, ‘nothingness.’

ĀKINŅA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pāli we find ākiṇṇa used in the sense of (1) at large, (2) loose, bad.

"Aññatara pi kho hatthināgo ākiṇṇo viharati hatthihi hatthinīhi" (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

"Ākiṇṇa luddo puriso dhāticelaṃ va makkhito" (Jāt. III. pp. 309, 539). The Com. explains ākiṇṇa by gālha.

ĀKURATI.

"Jivhā sukkhati, hadayaṃ byāvattati kaṇṭho ākurati" (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

ĀGĀḬHA.

"Saṅgho āgāḥāya ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgaḥāya, which he explains by daḥhabhāvāya. See Aṅguttara III. 151-2. Āgāḥa = gālha (Sk. gālha).

ĀGHĀTANA.

"Visamūlaṃ āghātanaṃ chetvā pāpeti nibbutiṃ" (Thera G. v. 418, p. 45).

"Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātana) it signifies 'killing, destroying.' Cf. Uddham - āghātanikā ti āghātanaṃ vuccati maraṇaṃ" (Sum. p. 119).

ĀNAṆJA.

"Tasmiṃ kāle Bāraṇasirājā attano maṅgala-hatthiṃ

ānañja-kāraṇaṃ sikkhāpetuṃ hatthācariyānaṃ adāsi” (Jāt. I. p. 415).

“Ānañja-kāraṇaṃ kārīyamāno dukkhaṃ adhivāsetuṃ asakkonto ālānaṃ bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obsequiousness, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

ĀNANYA.

“Tassa me kim aññaṃ ānanyaṃ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānanya (Sk. ānriṇya), ‘freedom from debt.’

ĀMANTANĀ.

“Āmantanā hatī sahāyamajje” (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA.

“Kumbhiṃ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

ĀYĀGA.

“Āyāgo sabbalokassa āhutinam paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

ĀYUVĀ.

“Tes’ aññatāro ’yam āyuvā dvāre tittḥati māluterito” (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattaṃ āyūhitvā anekāni kappakotīsisahassāni nirayena nirayaṃ . . . gacchan-taṃ” (Mil. p. 108).

“Ayaṃ moghapuriso kappatṭhiyaṃ eva kammaṃ āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālamba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālamba = without support in Sutta N. I. 9. 20; Saṃyutta II. 2. 5.

Ālambano—“So [putto] tumhākaṃ upatṭhāko bhavisati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-raju rajju ālambanī (Jāt. III. p. 396).

ĀLĀNA.

“Taṃ ālāno niccecalaṃ bandhitvā tomara-hatthā manussā parivāretvā ānaṇḍa-kāraṇaṃ kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITTA.

“Kaṭukaṃ madhurassādaṃ piya-nibandhanaṃ dukhaṃ khuraṃ va madhuraṃ ālittaṃ ullittaṃ nāvabujjhati” (Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanaṃ vijjhāpetuṃ,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyaṃ punar-āvajisaṃ,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

ĀVAPANA.

“ Sabbaññūtaññāṇassa āvapaṇaṇaṃ katvā dantayugalam adāsi ” (Jāt. I. p. 321 ; Milinda, p. 279).

Āvapaṇa seems to come from the root *vyap* + *ā*.

See “ Pāli Journal ” for 1885, article *Nikkinaṭi*, p. 42.

ĀVILATI.

“ [Udakaṃ] calati khubati luḷati āvilati ” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

ĀVEDHA.

Āvedhañ ca na passāmi yato ruhiram assave ” (Jāt. II. p. 276).

“ Āvedhañ ca na passāmi ti viddhaṭṭhāne vaṇaṇ ca na passāmi ” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29):—

“ Kovilāra-sūle makkhikā vedhanaṇ ” — the impaling of a fly on a kovilāra-stake.

ĀVEṆI.

Childers has āveṇika on the authority of B. Lot. 648, but not āveṇi. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “ Āveṇi-saṅgha-kammāni akāsi ” (Jāt. I. p. 490).

“ Te imehi aṭṭhārasahi vatthūhi apakāsanti avapakāsanti āveṇi-karonti āveṇi-pavāraṇaṃ karonti, āveṇi-saṅgha-kammaṃ karonti ” (Cullav. VII. 5. 2 ; see ibid. p. 325 ; Parivāra XV. 10, p. 202).

ĀSATI.

“ Seti c’eva āsati ca etthāti senāsanam, mañcapīṭhādīnam. Ten’ āha senāsane ti ” (Sum. p. 208).

Āsati (Sk. ās), ‘to sit.’

* The various readings are *apakassanti* and *avapakassanti*.

ĀSAMSA, ĀSAMSATI.

Childers registers āsiṃsā, but not āsaṃso, &c.

The phrase "puggalo āsaṃso," 'a person without desires,' occurs in Aṅguttara III. 18. = Puggala IV. 19. = Saṃyutta III. 8, 1, 5.

From āsaṃsati we find the participle āsaṃsāna, which is sometimes written āsasānā.

"Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . ."

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsiṃsantā gahitukāmā. Nirāsa = nirāsaṃsa. We find the terms nirāsaṃsa, āsaṃsāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsasāno = nirāsaṃso so na so āsaṃsāno), which Prof. Fausböll translates thus: 'He is without breathing, he is not breathing,' instead of 'He is free from desire, he has no desire.' Cf.:—

"Etādisaṃ brāhmaṇa disvā yakkhaṃ
puccheyya poso sukhaṃ āsasāno"

(Jat. IV. p. 13).

The Com. explains āsasāno by āsiṃsanto, and a Burmese MS. reads āsi [ṃ] samāno.

"Thale ca ninne ca vapanti bijaṃ
anūpakhetta phalam āsasānā"

(Ibid. p. 38).

ĀḌAKA.

An āḍakā is an 'arrow-straightener,' which was formerly made of wood or bone. For a specimen of an Eskimo 'arrow-straightener' see Boyd Dankin's "Early Man in Britain," p. 238. Cf.:—

"Isattho āḍakaṃ pariharati vaṅka-jimha-kuṭila-nārācassa ujukaraṇāya" (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33):—

“ Samunnayam attānam usukāro va tejanam
cittam ujum karitvāna avijjam chinda Haritāti ”

In Car. Pit. II. 1. 3, ālaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀḶĀHANA.

“ So tassā . . . sarīrakiccam katvā āḷāhanam nibbā-
petvā ” (Jāt. I. p. 287).

Āḷāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhātva = aharitvā in the following passage :—

“ Saṅkāra puñjā āhātva susāna rathiyāhi ca
Tato saṅghātikam katvā lūkham dhāreyya cīvaram ”
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“ Tassa gatakāle taṃ kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi ” (Jāt. I. p. 347 ; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“ Āharimena rūpena na maṃ tvaṃ bādhayissasi ”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

“ Tena kho pana samayena Sakko devānam indo āyas-
mato Mahākassapassa piṇḍapātaṃ dātukāmo hoti pesakāri-
vaṇṇam abhinimminivā tantam vināti, Sujātā asurakaññā
vāsaram (?) pūreti ” (Udāna III. 7).

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *tamsaram* (**B** *ṇamsaram*) for *tasaram*, 'the shuttle.' The Com. explains "*vāsaram pūreti*" by "*vāsaram bhandeti*." *Tasara* or *tamsara* (Sk. *trasara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *tasaram* occurs with the Burmese reading *vāsaram* (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

II.

"*Nelaggo setapacchādo ekāro vattati ratho,*
anighaṃ passa āyantaṃ chinnaṣoṭaṃ abandhanan ti"
 (Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A, D** "*nelaṅgo*." Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, "*Nelaṅgo setapacchādo*" (See Sum. p. 75).

III.

"*Evam ācariyo sāra-phalake visarukkha-āṇiṃ ākoṭaya-*
māno viya . . . antevāsiko suvaṇṇa-rajata-manimayāya
āṇiyā taṃ āṇiṃ paṭivāmayamāno viya punap-
puna ratanattayassa vaṇṇam bhāsati" (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭi-*
bādhayamāno, and compare "*Tacchanto āṇiyā*
āṇiṃ nihaṇti balavā yathā" (Thera G. v. 744, p. 73).

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- 85 and 86 His Excellency Prince Prisdang (Siamese Minister to Germany), 23, Ashburn Place, W. (2 copies.)
- 87 W. Woodville Rockhill, Esq., United States Legation, Peking.
- 88 Professor Rost, India Office Library, S.W.
- 89 Professor Roth, The University, Tübingen.
- 90 Professor Sayce, Oxford.
- 91 Dr. Ram Das Sen, Zemindar, Berhampûr, Bengal.

- 92 The University Library, St. Petersburg (Trübner).
- 93 Mdle. Moquin-Tandon, Château de Pauliac, par Saverdun, Ariège.
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- 106 Khaon Patibhandhichit (Attaché to the Siamese Legation), 49, Rue de la Siam, Paris.
- 107-157 Ceylon Subscribers given in list 4.

4. SUBSCRIBERS IN CEYLON. 1886.

(*Per* List sent in by E. R. Gooneratne, Esq., Atapattu Mudaliyār, of Galle).

Subscribers of Five Guineas for six years down to
31st December, 1887.

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- 6 Edmund R. Gooneratne, Atapattu Mudaliyār, Galle.
- 7 Paññā-sekhara Sthawira, Koḷagoda.
- 8 C. A. Wīrasinha, Esq., Mātara.
- 9 Piyaratana Tissa Sthawira, Chief of Saili-bimbārāma, Doḍanduwa.
- 10 Dhammārāma Sthawira, of Jayawardana Wihāra, Piṭṭiwella.
- 11 Sārālankāra Sthawira, of Sailabimbārāma, Doḍanduwa.
- 12 Sangha Nanda Sthawira, of Sudarmā Rama Dewature, Galle.
- 13 Sumanasāra Sthawira, of Sailabimbārāma, Doḍanduwa.
- 14 Kumarawada Nikoris de Silva, of Būssa, near Galle.
- 15 T. B. Panābokke, Raṭemahatmayā, Dumbara, Kandy.
- 16 Cūla Sumana Sthawira, Seluttarārāma Ratgama.
- 17 Dhamma Tilaka Sthawira, Siriwarddahārāma, Mādampa.
- 18 Ambagahawatte Indasabhawara Nānasāmi Sthawira, Dhamma Gupta Piriwena, Payyāgala.
- 19 Louis Corneille Wijesinha, Mudaliyār, Mātala.
- 20 Mānana hewa Aris, of Batāpola.
- 21 Saddhatissa Sthawira, Sudassanārāma, Busse, Galle.
- 22 Sugata Sāsana Dhaja Winayācārya Dhammālankāra Sthawira, of Mahā Kappina Madalindārāma.
- 23 Sivaka Sthawira, of Jayasekararama, Maradāna, Colombo.
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- 25 Siri Sunanda Sthawira, of Seluttararama, Randonbe.

- 26 Silakkhanda Sthawira, of Bogahapitiye Wihara, Gal-
welhera.
- 27 Saddhānanda Sthawira, of Asokā Rāma Kalutara.
- 28 Col. Henry Steel Olcott, Presdt. Theosophical Society,
Madras.
- 29 Andris de Silva Gunawardana, Vidhana Aracci, Amba-
lamgoda.
- 30 Asabha Tissa Sthawira, of Ambagahapitiye Wihāra,
Welitota.
- 31 Sugatapāla Sthawira, of Waskaduwa.
- 32 Dhamma ratana Sthawira, of Ambagahapitiye Wihāra,
Welitota.
- 33 Sarana tissa Sthawira, of Ambagahapitiye Wihāra,
Welitota.
- 34 Samiddhankara Sthawira, of Ambagahapitiye Wihāra,
Welitota.
- 35 Silānanda Sthawira, of Kalyana Wihāra, Kaluwamodara.
- 36 Sugata tissa Sthawira, of Ambagahapitiye Wihāra,
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- 37 Dhamma Siri Sthawira, of Sumittārāma Kalutota.
- 38 Albaradura Siman, of Ratgama.
- 39 Dompe Buddharakkhita Sthawira, High Priest of
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- 40 Paññāmoli Sthawira, of Ambagahapitiye Wihāra,
Welitota.
- 41 Sōrata Sthawira, of Ambagahapitiye Wihāra, Welitara.
- 42 Medhawi tissa Sthawira, of Kshetrasanne Wihāra,
Welitara.
- 43 Dīpawisārada tissa Sthawira, of Pokunewatte Wihāra,
Kalutara.
- 44 Silasumana tissa Sthawira, of Sudarsanā Rāma, Duve-
goda.
- 45 Sirisumana tissa Sthawira, of Gaṅgārāma, Moragalla.
- 46 Gunaratana Sthawira, of Viwekārāma, Moragalla.
- 47 Jinaratana Sthawira, of Randombe.
- 48 Wimaladhira Sthawira, of Galkande Wihāra, Kosgoda.
- 49 Āron de Abrew Wijesinha, of Kadirana, Negombo.
- 50 Siri Sumana Sthavira, Kalamulla, Kalutara.

ACCOUNTS IN CEYLON, 1886.

Edmund Gooneratne, Mudaliyār, in Account with the Pāli Text Society, for the Year Ending Dec. 31, 1886.

DATE.	RECEIPTS.	AMOUNT.	DATE.	PAYMENTS.	AMOUNT.
1886.		Rs. Cts.	1886.		Rs. Cts.
Jan. 1.	Balance of Last Year brought forward	1043 45	April 9.	Postage of Petavattu	1 50
Dec. 31.	Subscription received from Six Subscribers for 1885	63 0	June 1.	Visuddhimagga purchased and sent	35 0
			" 12.	Postage 2/50 and Tin Case 1/-	3 50
			" 14.	Value of Rs. 600 remitted by Bill of Exchange £43 5s. 8d. ...	600 0
				Postage on Letter	0 43
			Nov. 20.	Clearing Case of Publications of '85, sent per <i>Itera</i>	2 25
				Postage to Straits on one Copy	3 90
				Local Postage on Copies despatched... ..	4 92
				Postage, Advertising Fees, &c.	5 0
				Balance in my hand on Dec. 31, 1886	449 95
		<u>Rs. 1106 45</u>			<u>Rs. 1106 45</u>

GALLE, December 31, 1886.

E. R. GOONERATNE.

ACCOUNTS, 1885.

RECEIPTS DURING 1885.		PAYMENTS ON ACCOUNT OF 1885 PUBLICATIONS.	
	£ s. d.		£ s. d.
Donors	10 0 0	Printing	249 15 0
Subscribers of Five Guineas...	73 10 0	Postage and Stationery...	17 16 10
Subscribers of One Guinea	84 0 0	Editors	46 0 0
Draft from Prof. Lanman, America, for		Purchase of Books and MSS.	35 0 0
Subscriptions not included in above	24 3 0	Loss by Exchange	0 6 2
Interest from the Bank	11 16 3		
	<hr/> £203 9 3		<hr/> £348 18 0

PĀLI TEXT SOCIETY.

Work Already Done.

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| 2. Aṅuttara, Parts I.-III. | .. | ... | 1885 | Dr. Morris. |
| 3. Abhidhammattha Saṅgaha... | ... | ... | 1884 | Prof. Rhys Davids. |
| 4. Āyāraṅga Sutta | ... | ... | 1882 | Prof. Jacobi. |
| 5. Udāna | ... | ... | 1885 | Dr. Steinthal. |
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| 16. Buddha Vaṃsa | ... | ... | 1882 | Dr. Morris. |
| 17. Saṃyutta Nikāya, Part I. | ... | ... | 1884 | M. Léon Feer. |
| 18. Sutta Nipāta | ... | ... | 1884 | Prof. Fausböll. |
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| 21. Sumaṅgala Vilāsinī, Part I. | ... | ... | 1886 | { Prof. Rhys Davids
& Prof. Carpenter. |
| 22. Vimāna Vatthu | ... | ... | 1886 | { Gooneratne Mudala-
liyar. |

Journal of the Pali Text Society.

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1887.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

LONDON :

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1887.

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PALI TEXT SOCIETY.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

**.* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 22, Albemarle Street, London, W.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1887.

I HAVE to congratulate our subscribers on the fact of our little Society having survived all the dangers of birth and childhood, and reached the end of its first six years in safety. It can now fairly claim to be an established success, and, when it promises to do even better in the future than in the past, my readers will agree that the promises of the Pāli Text Society are not empty words.

And first as to work done. Up to 1885 inclusive, we had issued in four years fourteen volumes, of a total of 2,602 pages. Adding for 1886 three volumes, viz. :

Journal	...	...	...	186 pages.
Vimāna Vatthu	...	...	...	116 „
and Sumaṅgala	...	...	...	368 „

and for 1887 two volumes of about 800 pages, gives us a total for the six years of nineteen volumes, containing twenty-six texts, in about four thousand pages—a very handsome result indeed for the six guineas which the issues have cost most of our members, and still more for those who have been wise enough to pay five guineas in advance for the six years.

The few copies which have found their way into the second-hand book market are already quoted at prices considerably above the subscriptions paid. And as the number of copies—especially in the earlier years—is nearly exhausted, the market value of our publications must inevitably rise still further. The reason is obvious. The Society, paying nothing for management, rent, or interest on capital,

is able to produce more cheaply than a publisher, who looks simply for profit, could do : and it has, besides, the advantage of the support of those of its generous friends who appear in the list of donors.

Another six years will see the work accomplished, or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years.

Including the issues of this year, the full list of work already accomplished in the publication of texts (besides the lexicographical and other articles in the Journal) is as follows :

NAME OF TEXT.	YEAR.	EDITOR.
1.*Anāgata Vaṇsa ...	1886	Prof. Minayeff.
2. Aṅuttara, Parts I.-III. ...	1885	Dr. Morris.
3.*Abhidhammattha Saṃgaha.	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta ...	1882	Prof. Jacobi.
5. Udāna ...	1885	Dr. Paul Steinthal.
6.*Khudda- and Mūla-Sikkhā .	1883	Dr. Ed. Müller.
7.*Gandha Vaṇsa ...	1886	Prof. Minayeff.
8.*Chakesa Dhātu Vaṇsa .	1885	Prof. Minayeff.
9. Cariyā Piṭaka ...	1882	Dr. Morris.
10.*Tela Kaṭāha Gāthā ...	1884	{ Goonerātne Mudaliyar.
11. Thera Gāthā ...	1883	Prof. Oldenberg.
12. Therī Gāthā ...	1883	Prof. Pischel.
13.*Dāṭhā Vaṇsa ..	1884	Prof. Rhys Davids.
14. Dhamma Saṃgaṇi ...	1885	Dr. Ed. Müller.
15.*Pajja Madhu ...	1887	{ Gooneratne Mudaliyar.
16.*Pañca Gati Dipana ...	1884	M. Léon Feer.
17. Puggala Paṇṇatti ...	1883	Dr. Morris.
18. Buddha Vaṇsa ...	1882	Dr. Morris.
19. Majjhima Nikāya, Part I. ..	1887	Mr. V. Trenckner.
20. Saṃyutta Nikāya, Part I. ..	1884	M. Léon Feer.
21.*Śaddhammopāyana ...	1887	Dr. Morris.

* The twelve texts marked with an asterisk appeared in the Journal.

NAME OF TEXT.	YEAR.	EDITOR.
22.*Sandesa Kathā ...	1887	Prof. Minayeff.
23.*Sīmā Vivāda Vinicchaya Kathā	1887	Prof. Minayeff.
24. Sutta Nipāta, Part I. ...	1884	Prof. Fausböll.
25. Sumaṅgala Vilāsinī, Part I.	1886	{ Prof. Rhys Davids & Prof. Carpenter.
26. Vimāna Vatthu ...	1886	{ Gooneratne Muda- liyar.

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America :

1. PITAKA TEXTS.

TO BE EDITED BY		
1. Dīgha Nikāya* ...	...	{ Prof. Rhys Davids and Prof. Carpenter.
2. Majjhima Nikāya, Vol. II.*	{	Mr. Trenckner (of Copen- hagen).
3. Saṃyutta Nikāya, } Vol. II.**	...	M. Léon Feer (of Paris).
4. Aṅguttara Nikāya, } Vol. II.**	...	Dr. Morris.
5. Khuddaka Pāṭha	...	Prof. Rhys Davids.
6. Dhammapada ...	...	{ Prof. Fausböll (of Copen- hagen).
7. Iti-vuttaka** ...	...	Prof. Windisch (of Leipzig).
8. Peta Vatthu** ...	...	{ Prof. Minayeff (of St. Peters- burg).
9. Niddesa ...	...	{ Prof. Bloomfield (of Balti- more, U.S.A.).
10. Apadāna* ...	...	Dr. Grünwedel (of Berlin).
11. Vibhaṅga ...	...	Dr. Morris.

2. EXTRA-CANONICAL BOOKS.

12. Sumaṅgala Vilāsinī, } Vol. II.*	{	Prof. Rhys Davids and Prof. Carpenter.
--	---	---

* Those marked with one star are well in hand, and those marked with a double star are in the press.

TO BE EDITED BY

13. Sutta Nipāta, Vol. II.,) ... Prof. Fausböll.
 Dictionary & Notes)
14. Visuddi Magga ... { Prof. Lanman (of Harvard
 College, U.S.A.).
15. Netti Pakaraṇa Prof. E. Kuhn (of München).
16. Mahā Vaṇsa* Dr. Steinthal (of Berlin).
17. Hattavana-galla } ... Prof. Rhys Davids,
 Vihāra Vaṇsa }
18. Sāsana Vaṇsa Prof. Minayeff.
19. Bodhi Vaṇsa Mr. Strong.
20. Lalāṭa Dhātu Vaṇsa ... Dr. Morris.
21. Dhammapada Attha- } ... Dr. Wenzel.
 kathā* }
22. Kathā Vatthu Attha- } ... Prof. Minayeff.
 kathā }

The Government of India have lodged in the India Office Library a large number of MSS. from the late King's Library at Mandalay. The MSS. are both easy to read, being written in large letters, and very correct. I have also received from Gooneratne Mudaliyar of Galle, since the last report, the following MSS. :

Attha Sālinī
 Netti Pakaraṇa
 „ „ Atthakathā
 Sammoha Vinodanī
 Paramattha Jotikā
 Lalāṭa Dhātu Vaṇsa (Sinhalese)
 Sāsana Vaṇsa

What we want now are :

Lalāṭa Dhātu Vaṇsa (Pāli)
 Sāsana Vaṇsa
 Niddesa and Com.
 Paramattha Dipanī
 Iti-vuttaka Atthakathā

besides the other MSS. mentioned at p. xii of my report for the year 1885.

It can no longer be said that we suffer from want of editors, which was one great difficulty when we started. And our stock of MSS., thanks chiefly to Gooneratne Mudaliyar, is getting fuller every year. *But we do want subscribers.* It is the want of money which prevents our printing texts ready for the press. We could easily now give 1,000 pages a year if we had a little more money. Surely the issue of a series of texts, so important for the history of India, will not be allowed to flag for the want of a few hundred pounds.

Finally, I have to congratulate the Society on the fact that our issue appears earlier this year than it has ever done before ; and, as the next issue is already in the press, it will probably be out still earlier than this one.

T. W. RHYS DAVIDS.

The Pajjamadhu.

A Poem in praise of Buddha.

EDITED BY

EDMUND R. GOONERATNE

(MUDALIYAR).

THE Pajjamadhu is an elaborate Pāli poem in 104 stanzas, composed by the venerable Buddhappiya, the pupil of the celebrated Ānanda. He was also the author of the Pāli Grammar, called the Rūpa Siddhi. The author, unlike others in the East, has given us his name and pupilage in verse 103 :

Ānanda rañña ratanāli mahā yatinda
Niccappa buddha padumappiya sevi naṅgī
Buddhappiyena ghana buddha guṇappiyena
Therālinā racita pajja madhum pi bantu

Drink (deeply) the Pajjamadhu (the nectar-like verses) made by the bee Buddhappiya (pleased with the virtues of Buddha), who gladly depends on the lotus, Ānanda Vana ratana, heavy with good qualities, incessantly expanded.

The first sixty-nine verses describe the beauties of Buddha's person, the rest are in praise of his wisdom, concluded with a panegyric on the Order and Nirwāna.

This little poem, it is believed, was composed in the Solean country, where, at this period, Buddhism was flourishing in almost its pristine purity; and where the author, as we learn from a verse in the Rūpa Siddhi, held the incumbency of several temples, and by his eminent abilities commanded a high reputation.

The author, unfortunately, does not give us the date of his work, but we may safely premise that it was composed at the same time as the Rūpa Siddhi, to which our scholars give A.D. 1100 as the probable date.

The language is Sanskritized Pāli, and some of the verses are intricate puzzles. There is a gloss, in Sinhalese, to the entire poem; but it is verbose, and rather diffuse in its explanations.

I have to acknowledge, with thanks, the valuable aid I received from my tutor, the learned Paññasekhara of Kodagoda, in editing this little work, which I expect will interest students of the language.

E. R. G

GALLE, October 5, 1885.

[The Pajjamadhu.]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

- 1 Uṇṇāpapunṇasasimaṇḍalato galitvā
Pādambujaṅguli dalaṭṭha sudhā lavānaṃ
Pantiva satthu nakhapanti pajāvisesaṃ
Piṇetu suddha sukhitammaṇa tundaḍipitā
- 2 Khittāya mārariṇā parivatya satthu
Pādassayā jita disāya sitattalāya
Yā jeta kañcana sarāvaliyā sirim sā
De'tanginaṃ raṇajayaṅgulipantikantā
- 3 Sovaṇṇa vaṇṇa sukhumac chavi somma kumma
Piṭṭhiva piṭṭhi kamatunnati bhāti yesaṃ
Tesuppatiṭṭhitasukomaladīghapaṇhi
Pādā jinassa padadantu padam janassa
- 4 Acchera paṇkajasirim siriyā sakāya
Ye maddino viya caranti saroja sise
Saṇcumbitā viya ca tāni parāga rāgā
Te nīrajā munipadā padadantu lakkhiṃ
- 5 Agāmi kāla jana maṅgala bhattu bhāvaṃ
Vyākattum atra kusalen' iva nimmitāni
Yātrāsūma aṭṭhasatamaṅgalalakkhaṇāni
Sādhetu naṃ padayugaṃ jayamaṅgalāni
- 6 Sassevijaṇṭuvarasantiṇṭipurappavese
Niccamaṃ susajja ṭhapitān' iva maṅgalāya
Ye te dadhanti kalamaṅgalalakkhaṇāni
Vattantu te jinapadā jayamaṅgalāya

- 7 Sabbe 'bhibhūya sapadesu nipātanassa
 Saññāṇakam viya yadassitasabbhaloko
 Pādātya' dhokatatilokasirovarā pi
 Lokam puṇantu jayamaṅgalakāraṇāni
- 8 Lokattayekasaraṇattavibhāvanāya
 Sajjo va tiṭṭhati yaḥim suvibhattaloko
 Taṃsabbhalokapaṭi bimbitadappaṇābhama
 Pādadvayaṃ janasusajjanahetu hotu
- 9 Lokuttarāya siriyā 'dhigamāya suṭṭhu
 Rajanti yattha diguṇān' iva pātu bhūtā
 Cakkāsanūbhisahanemisahassarāni
 Tyaṅghī disantu sakalissariyaṃ janassa
- 10 Yatrullasanti duvidhān' iva pātū bhūtā
 Dhammassasabbabhuvanassa ca issaratte
 Cakkāni cakkasadisāni sudassanassa
 Tān' ajja jantu saraṇā caranāṇi hontu
- 11 Sattesu vacchatu sirī sirivacchakena
 Sovatthi sotthim anutiṭṭhatu puggalesu
 Nandim janānam anuvattatu nandivattī
 Sīsān' alaṃkurutu pādavataṃsako pi
- 12 Bhaddāya pīṭham upagacchatu bhaddapīṭham
 Vuddhiṃ janānam anuvattatu vaddhamānam
 Puṇṇattam aṅgim anu kubbatu puṇṇakumbho
 Pāti ca pātu satatam janatam apāyā
- 13 Setātapattam apanetam aghātape tam
 Khaggo vichindatu sadā duritārivagge
 Saṃklesadāham apanetu satālavanta
 Saṃvījanī kumatimakkhikamorahatto

- 14 Ākaḍḍhano janavilocanam attaninnam
Vāretu sabbagativāranamaṅkuso so
Pādambujassirivilāsaniketanam va
Pāsādalakhaṇam upetu manopasādam
- 15 Pāṇīnam attabhajataṃ varapuṇṇapattaṃ
Sammā daḍḍatu padanissitapuṇṇapatto
Pādesu jantu manabandhanadāmabhūtaṃ
Dāmaṃ dametu vimalaṃ janataṃ manāni
- 16 Uṇḥisakuppalamāṇīpadumeḥi pādā
Sassevijantukaraṇāni vibhūsayantu
Sannettanāvupagatānam anagghakāni
Bojj'haṅgasattaratanāni dade samuddo
- 17 Uttuṅga niccalaguṇā jitatāya niceṇ
Sevīva pādasiri nicca samubbahaṃ va
Atrāpi Sakkabhavanubbahāṇe niyutto
Pādatṭhameru bhavataṃ bhavataṃ vibhūtyā
- 18 So cakkavālasikharī pyavataṃ samantā
Sabbūpasaggavisarā janataṃ samaggaṃ
Dīpā puthūpi caturo dvisahassa khuddā
Dhārentvapāyapatamānam adatva jantum
- 19 Sūro pabodhayatu jantu saroruhāni
Cando pasāda kumudāni manodaḥesu
Nakkhattajātaṃ akhilaṃ subhatāya hotu
Cakkaṃ dhajaṃ ripujayāya jayaddhajāya
- 20 Jetum sasamsada-Sudassana-cakkavatti
Cakkānugantalalitaṃ yaḥim āvaheyya
Cakkāṇuvatti-parisāvuta-cakkavatti
Namvattataṃ padayugaṃ janatā hitāya

- 21 Puġetum āgata vatā vajirāsanatṭha
Mindena chaḍḍita mahāvijayuttarākhyam
Saṃkham pavitṭham ivā mārabhayā padādhō
Pādatṭhasaṃkham iha vattatu santiyā vo
- 22 Sovanṇamacchayugalam sivabhatta bhoge
Iecchā bahūpakaraṇam bhavataṃ janānam
Kumbhīladhiggahitāto va padutthacittā
Pādambujākara vigāhi tu nopahontu
- 23 Sattāpagā janamanoja male jahantu
Saṃklesadāham apanentu dahā ca satta
Selā ca satta vidadhantu janassa tānam
Lokappasiddhijanane bhavataṃ patākā
- 24 Pātāiki santi gamane bhavatūpakārā
Dāhettanesu jahataṃ padacāmaram taṃ
Sallokalocanamahussavaussitaṃ va
Vatteyya toraṇam anuttaramaṅgalāya
- 25 Yasmiṃ miginda gata bhīti balāva daḍḍha
Dānā natā siravidāraṇa pīlitāva
Nālāgiri karivaro Girimekhalo ca
Taṃ sihavikkamaṇapadam hanatā ghadantiṃ
- 26 Pāpāhino hanatu pādasuvanṇarājā
Vyagghādhipo kalijane adataṃ asesam
Vālāhaassapati sampatitum adatvā
Pāyesu pāpayatu santipuram pajāyo
- 27 Chaddanta danti lalitaṃ galitaṃ rusamhā
Luddetta dubbhini dise acalam dadhāno
Pādatṭhahatthipati sampati jantutāse
Tāsetu hāsam aparandisataṃ satānam

- 28 Sabbaṅgino caraṇuposatha hatthirājā
 Pāpetu sabbacatudīpikarajjalakkhiṃ
 Kittiva pādapariṇāṭikā nīyuttā
 Kelasaselaṇṇimā hitam ācareyya.
- 29 Sāmiṣṣa haṃsasamaye dahapāsabaddha
 Māsīna vesagamako viya pādahaṃso
 Nigghosa gantijitāto viya mūgapakkho
 Vāretu sabba janatā bhavagantukattam.
- 30 Ohāya dibbasarasim khilaloka sabba
 Ramm'aṅghivāpim avagāhitavāva pāde
 Erāvaṇo karivaro mansābhiruḥhe
 Jantum Purindadapuram nayatam va sīgham.
- 31 Hitvā sakam bhavanam aṅghinisevanattha
 Māgamma ramma taratāyīha nissito va
 Pāletva mūni padavāpitarāṅgabhaṅgi
 Mangī karontatanuvāsuki nāgarājā
- 32 Nāthassa kaṇṇanasikhāvalajātīlīla
 Māvīkaram va padanissitamorarājā
 Tam dhammadeśanaraven' iva luddakassa
 Lokassa pāpaphaṇino hanatam asesam
- 33 Samsārasāgaragate sadhane jane te
 Net ampade kalacatum mukhahe manāvā
 Nibbānapaṭṭānavaram Bharukacchakantaṃ
 Suppārapaṇḍita gatā viya āsunāvā
- 34 Sambodhi nāṇa paripācayato munissa
 Bhatto yathā himava'taddi samādhīhetu
 Evam manena bhajitam himavaddipāde
 Sambodhiñāṇa paripācanahetu hotu

- 35 Dalhaṃ parājitatayā muninā sareṇa
 Suññas saropagata pañjara bandhana'va
 So pādapañjaragato karavīkapakkhī
 Sabbesamaṃ piyāvacañ jahatā bhavaṇṭaṃ
- 36 Te cakkavāka makarā api koñca jīvaṃ
 Jīvādi pakkhivisarā sarasiva bhuttaṃ
 Vessantarena caraṇambuḍhi nibbhajantā
 Jantu taṃ viya pade suraṃentu niccaṃ
- 37 Taṃ candakinnaragatiṃva gatassa bodhi
 Sattassa tassa sapajāpatikassa bhāvaṃ
 Samsūcayanta pada kinnara kinnarī ve
 Sāmaggimagga paṭi pattisu pāpayantu
- 38 Samrājadhānimusabho vahaṭagga bhāraṃ
 Pitippayo paṇaṇayeyya savacchadhenu
 Sassevino abhiramenta chakūmasaggā
 Dhārentu jhāyima'ha soḷasa dhātudhāmā
- 39 Sutvā jinaṇṇa karavīka saraṃ manuññaṃ
 Aññoñña bhittirahitā api paccanikā
 Hitvā gatiṃ viya ṭhitā padasattarūpā
 Sabbhaṃ bhavassita jaṇānagatiṃ haṇantu
- 40 Sovanna kāhala yugo paṃaṃ'indirāya
 Sannirapuppha mukulopaṃaṃmussavāya
 Niccaṃ susajja ṭhapitaṃ muni tiṭṭhanta te
 Jāghādvayaṃ jaṇavilocana maṅgalāya
- 41 Lakhyā vilāsa mukuraḍvaya sannikāsaṃ
 Tāḍaṇka maṇḍana viḍambakamaṃsu saṇḍaṃ
 Jānudaḍvayaṃ laṭita sāgara bubbulābhaṃ
 Hotāṃ jagattaya nijatta vibhūsituṇ te

- 42 Chaddanti dinna varadanta yugopamānā
 Tam hatthi soṇḍa kama puṇṇa guṇā tavorū
 Lila payodhi siri keḷi suvaṇṇarambhā
 Khandhā'va dentu paripuṇṇa gunē janānāṃ
- 43 Jaṅghakkha kadvya samappita cittapāda
 Cakkadvayī manamanojahayo mune te
 Sonī ratho sirivaho manasā bhiruḷhaṃ
 Lokattayaṃ sivapuraṃ lahu pāpayātu
- 44 Ramm'ora pūkata tatāka tatā savanta
 Romāvali jala panālika koṭikaṭṭhā
 Nābhī gabbhira sarasī siri kelitā te
 Sassevinam vvasana ghammam'alām sametu
- 45 Kanticchatā luḷita rūpa payodhi nābhī
 Āvaṭṭa vaṭṭita nimujjita sabbaloko
 Sobhagga toya nivahaṃ vivaso pivitvā
 Lok'uttarādi sukha mucchitataṃ payātu
- 46 Gambhīra cittarahadaṃ paripūrayitvā
 Taṃsandamāna karuṇambu pavāha tulyā
 Romālivallihari nābhī subhā'lavālā
 Detaṃ lahuṃ sivaphalaṃ bhajataṃ mune te
- 47 Cārūra sārīphalako kuṭilagga loma
 Pantī vibhatti sahito siri keli sajjo
 Saggūpavagga sukha jūtaka keli hetu
 Hotam tiloka sukha jūtaka soṇḍakānaṃ
- 48 Gambhīra citta rahado dara gāhamāna
 Mettādayā kari vadhū kara sanni kāsā
 Sabbaṅginam sivaphalaṃ tanu deva rukke
 Sākhā sakhā tava bhujā bhajataṃ dadantu

- 49 Nihāra bindu sahitaggada'lopa sobhi
 Byālamba ratta padumadvaya bhaṅgi bhājā
 Pāpārisisalunateniva ratta rattā
 Rattā karā tava bhavum bhuvi maṅgalāya
- 50 Rupassirī carita cankama vibbhamā te
 Piṭṭhī yathā kalala muddhani setu bhūtā
 Evaṃ bhavaṇṇava samuttaraṇāya setu
 Hotam mahākanaka saṅkama sannikūsā
- 51 Saddhamma desana manohara bherināda
 Saṃcāraṇe sivapuraṇaṃ visituṃ janānam
 Givā suvaṇṇamaya cāru mutiṅga bheri
 Bhāvam bhajā bhavatu bhūta vibhūtiyā te
- 52 Lakṣi nivāsa vadan'ambuja matta ninna
 Mākāḍḍhayaṇa jana vilocana caṇcarike
 Sorabbha dhamma makaranda nisandamānam
 Piṇetu tena sarasena sabhā jane te
- 53 Lakṣi samāruḥita vattarathe rathaṅga
 Dvandānu kāri miga rāja kapola lilam
 Tādaṅka maṇḍalayugaṇa viya kaṇṇabhājaṇa
 Gaṇḍatthaladwyama' laṅkurutaṇa janatte
- 54 Lāvaṇṇa maṇṇava pavāla latā dwyābham
 Tandeha deva taru pallava kante mantam
 Vattāravinda makaranda parājisobham
 Rattādharaḍwayam'adho kurutaṇa janāghaṇa
- 55 Unṇā sakuntigata matthaka natthu kūpa
 Subbhū lakāra sahitotṭṭha pavāla nāvā
 Gattuttararaṇṇava gatā tava jantukānam
 Hotam bhavaṇṇava samuttaraṇāya nātha

- 56 Isam vikāsa padumo'dara kesarāli
 Līlā vinaddha rucirā tava danta panti
 Vānī vadhū dharita mālāti mālya tulyā
 Tassam jānassa manarañjana mā' careyya
- 57 Saddhamma nijjhara suratta silātalābhā
 Jivhā vacī naṭa vadhū kaḷa raṅga bhūtā
 Saddhamma seṭṭha taraṇī nihitappiyā te
 Samsāra sāgara samuttaraṇāya hotu
- 58 Dantaṃsu kancukita rattadharo padhāne
 Jivhā suratta sayane mukha mandiraṭṭhe
 Āmokkha mutti vadhuyā sayitāya tuyhaṃ
 Kubbantū saṅgama malaṃ jana sotu kāmī
- 59 Uṇṇā tathā' bhinava patta varābhi rāmā
 Līlollasanta bhamuka dwaya nīla pattā
 Ghānoru cāru kadālī vadanā lavālā
 Tuyhaṃ pavattatu ciraṃ jana maṅgalāya
- 60 Bālatthalī hari silātala piṭṭhikaṭṭha
 Bhūvallaridwaya mayūra yugassa tuyhaṃ
 Pañcappabhā rucira piccha yugassirikaṃ
 Nettadwayaṃ manasī puñchatu pāpadhūliṃ
- 61 Indivar āntagata bhiṅgika panti bhaṅgi
 Pañc ambujas saratate viya gacchapanti
 Nettambujas siri tirokaraṇīva tuyhaṃ
 Pamhāvalī siriga'teha tiro karontu
- 62 Vattullasambuḷa vilocana haṃsa tuṇḍa
 Kañjaṃsu piñjara mulāla latā dwyābham
 Dolādwyaṃwa savaṇa dwyam atta lakkhiyā
 Hotam tav ajja janatā maticārahetu

- 63 Vammīka matthaka sayānaka bhūridatta
 Bhoginda bhogavali vibbhamamā vahanti
 Ghānopariṭṭhita' mune tava tunṇam' unṇā
 Taggāhino viya janassa dadātu vittaṃ
- 64 Rupin dirāya vijaye khila loka rūpaṃ
 Ghāno'ru cāru parigho'pari baddha siddhā
 Nilābha vāta viluthanta vayad dhajā bhā
 Tiṭṭhantu sajja duritāri jayāya te bhū
- 65 Unṇas sitopala nivesita bunda sandhi
 Ghāno'ru piṇḍakam' aghā tapa rundhitunte
 Hotammukham'buja sirī sirasussitā bham
 Bhū nila paṭṭika lalāta suvaṇṇa chattam
- 66 Ru'paṅka vedana vilocana bāna diṭṭhī
 Dhārā nisāna maṇivaṭṭa sirī siro te
 Siddhā mato' sadha katañjana puñja lakkhī
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga torana majjha givā
 Dharappitas sirighato pari mussavāya
 Niluppālāva ṭhapitā savibhatti kante
 Kesā bhavantu bhuvanattaya maṅgalāya
- 68 Hemagghiye ṭhapita nīla silā kapāle
 Pajjota jāla lalitaṃ muni sārāyanti
 Rūpassirī sirasi bhūṣita hema mālā
 Kārā karotu subhagaṃ tava ketu mālā
- 69 Bhyāmap pabhāli tava kañcana mora kāle
 Surodaye vitata candaka cakkalakkhī
 Meghā vanaddha sikharu'nnata hema selā
 Yan tindacāpa vika'tiva dadātu sobhaṃ

- 70 Patṭhāya te paṇidhito suci dāna sila
Nekkhamma pañña viriyak khama sacca' dhiṭṭhā
Mettā upekkhi'ti ime dasa pūrato'va
Pūrentu pārami guṇā janatānam'atte
- 71 Pattu'ttaru't taradasā paṇidhāna bijā
Cetordharāya karuṇā jala sekha vuddhā
Sabbaññu ñāṇa phaladā sati vāta guttā
Taṃ samphalan disatu pāramitā latā te
- 72 Ābodhi puṇṇami paḍiṭṭha dinādito te
Sambhāra kūla sita pakkha kamābhi vuddho
Sampunṇa pārami guṇā' mataramsi taṃ'va
Sabbāṅgi kunda kumudāni pabodhayeyya
- 73 Āpacchimab bhava sivap phala lābha dānā
Dānap pabandham' apidāna phalap pabhandam
Saṃwaddhayi twam abhi patthanato yathevam
Jantut taruttara phalam khalu sambhunantu
- 74 Ārambhatop pabhuti yāva tavaggamaggā
Vikkhālita ghakalusam' suci sila toyam
Mettā dayā madhura sitalatāyu' petam
Sodhetu twam' va bhava nissita jantu metam
- 75 Āpacchim attam abhinikkhamanā bhiiyogā
Patṭhāya tampabbhavato paripuṇṇa gehā
Twam sabba jāti gahato api nikkha mittho
Evam janā bhava dukkhā khalu nikkhamantu
- 76 Ekaggato pala tale nisitā cirandhi
Dhārā sucittu sutale sati daṇḍa baddhe
Nibbijhi lakkhaṇa dhanutṭhiti santi lakkham
Khittā tayonamanu vijjhatu jantu khittā

- 77 Twam pāramī jala nidhiṃ caturī' ha bāhu
Sattīhi suttari ciraṃ janakova sindhuṃ
Sampanna vikkama phalosi yathā caso' va
Evam janā viriyatap phalame dhayantu
- 78 Sattā parādha dahanesu ciraṃ sudhantaṃ
Khantī suvaṇṇa kata rūpa samantim' attā
Sabbā parādhamasahi twaṃ' asayham' evaṃ
Sabbe janāpi khamanena bhajantu santiṃ
- 79 Lakkhādhikaṃ catura saṃkhiya kappa kālaṃ
Saccena suṭṭhu paribhāvita vācino te
Vācāya sacca phusitāya samenti jantu
Evam visuddha vacanā janatā bhavantu
- 80 Ādinna dhamma mahiyat thira suppatitṭhā
Dhiṭṭhāna pāramī mahā vajir addi tuyhaṃ
Sattena kena pi yathāhi abhejja nejjo
Evam janāpi kusalesu adhiṭṭha hantu
- 81 Twam sabba satta cirabhāvita metta citta
Toyehi saṃsamita kodha mahā hutāso
Lokuttaraṃ taditaraṃ hitam' āvahittho
Evam janesu janatā hitam' āvahantū
- 82 Mittopakāra paṭipakkha jan' āpakāre
Twaṃ nibbikāra manaso cirabhāvanāya
Pattosilābha pabhutaṭ ṭusu nibbikāraṃ
Evam janānunaya kopa nudā bhavantu
- 83 Sampanna hetu vibhavo tusite vimānaṃ
Yuttaṃ guṇehi navabhip padavī vimānaṃ
Twaṃ vādhiparam' idhirohiniyā tiloko
Ārohatu bhaya sukhaṃ padavī vimānaṃ

- 84 Twamve' rahiṃsi sam'abujjhi yathāca sammā
 Sampanna vijja caraṇo sugato'si hontu
 Lokam vido purisadammasusārathī si
 Satthāsi bujjhi bhagavā si tath' eva jantu
- 85 Sac citta bhū nidahitaṃ janatāya tuyhaṃ
 Kalyāṇavaṇṇaratanavaṇṇavajātibhinnaṃ
 Dukkhaḃgi cora jalupaddutajāti gehe
 Tassā sukhaṃ bhavatu jīvitum āpadāya
- 86 Vācā vicitta vara tantu gataṅgi kaṇṭhe
 Swā mutta saggaṇa mahā ratanā valī te
 Vevaṇṇi yattani bhavaṃ sakalam pahāya
 Hotañjanassa siri saṅgama maṅgalāya
- 87 Taṃ saggaṇatthava dahatṭha sutip panāli
 Nissandamaṇa gūṇanīra nipāna tinte
 Khet' tetta saṇṇini janā kata loma haṃsa
 Bīj ankurī kusala sassa phalaṃ labhantu
- 88 Āpāyikap pabhuti dukkha nidāgha kāla
 Santāpitā nikhila loka mano kadambā
 Taṃ vaiṇa megga phusanā hasanaṃ kurehi
 Iddhā bhavantu mati vallari vellitā te
- 89 Hetuddasā phaladasā sam avatṭhi taṃ taṃ
 Sabbattha satta hitaṃ āvahaṇena siddhaṃ
 Cintāpathatig anubhāva vibhāvanan te
 Bhūtānam atthu caritaḃ bhutaṃ attha sidhyā
- 90 Aṅgārakāsum abhilaṅghiya dāna kāle
 Bhattattano pada paṭicchaka paṅkajā ca
 Yātakkaṇe tava pade dhaṭa muṭṭhahitvā
 Paṅkeruhāṃ siva madhūṃ saratam dadantu

- 91 Saccena maccha pati vassita vassadhārā
 Satte dayāya tava vassita vassadhārā
 Gimhe janassa samayimsu yathā tathātā
 Dham ambuwutthiva samentu kilesa dāhe
- 92 Chaddanta nāga patinā khamatā parādham
 Chetvā kare ṭhapita dantavarāva luddaṃ
 Loke hitāya ṭhapitā tava danta dhātu
 Setṭhā janam siva puram lahu pāpayantu
- 93 Taṃ temiyā khya yatino'ssama mālakamhi
 Okinṇa mutta kanakā vuja vipa kinṇā
 Kāruṇṇa vārīda cuto daka bindu bandhū
 Dhātu samentu tava jantusu dukkhadāhe
- 94 Raṭṭhassa attha caraṇāya asammukhassa
 Rāmena dinna tiṇa saṃkhata pādukāva
 Bhuttā tayā ciraṃ asammukha nāgatassa
 Lokassa atthamanu tiṭṭhatu patta dhātu
- 95 Vutto janānam upadissa varāha rañṇā
 Satthiṃ sahassa saradaṃ viya ṇāya dhammo
 Ādeyya heyyam upadissa tayā pavutto
 Dhammo pavat tatu ciraṃ janatā hitāya
- 96 Mārāri maddana hitā dhigamaṃ karotā
 Bhatto tayā vara mahā jaya bodhi rājā
 Saggā pavavagga hita hetu janassa hantvā
 Sabbantarāyam iha tiṭṭhatu suṭṭhu sajjo
- 97 Sāmoda vaṇṇa bhajanī guṇa mañjarīyaṃ
 Caryā latā vikaṣitā tava sapphalaṅgaṃ
 Okinṇa citta madhupe rasa pīṇayanti
 Sambhāvitā bhuvī pavattatu matthakehi

- 98 Sambuddha selawalayantara jānan awhā
 Nottattato tipathagā yati sāgaratṭhā
 Dhammā pagā suti vaso tarite puṇanti
 Sambhāra sassam iha vattatu pacayanti
- 99 Paññāna kūpa sita paggaha vāyu gāhī
 Saddhā lakāra sahita sati pota vāhā
 Sampāpayātu bhava sāgara pāra tira
 Sap pattanaṃ varadhane pati patti nāvā
- 100 Bojjhaṇ'ga satta ratanā kara dhamma khandha
 Gambhīra nira caya sāsana sāgaro saṃ
 So silyananta tanu wetitha ñāna mantha
 Slena manthitavatanaṃ disatā matanaṃ ve
- 101 Vuttena tena vidhinā vidhinā tato taṃ
 Laddhā nubhūtaṃ amataṃ khila dosa nāsaṃ
 Accanta roga jaratā maraṇā bhi bhūtaṃ
 Bhūtaṃ karotu amaraṃ ajaraṃ arogaṃ
- 102 Saddhamma rāja raviniggata dhammaraṇisi
 Phullo dhutaṅgadala saṃvara kesar āli
 Saṅghā ravinda nikaro samadhuṃ samādhi
 Sakkiṇṇiko disatu sāsana wāpi jato
- 103 Ānanda rañña ratanādi mahā yatinda
 Niccap pabuddha padumap piya sevin aṅgī
 Buddhappiyena ghana buddha guṇap piyena
 Therālinā racita Pajjamadhuṃ pi bantu
- 104 Itthaṃ rūpa guṇānukittanawasā taṃ taṃ hitā siṃ
 sato
 Vatthānussati vattita iha yathā sattesu mettāca me
 Evam tābhi bhavanta ruttara tarā vattantu tā bodhi
 me
 Saṃyogoca dhanehi santihi bhava Kalyāna mittehi
 ca

Sīmā-vivāda-vinicchaya-kathā.

EDITED BY

J. P. MINAYEFF.

THE present edition is made from a single Sinhalese MS. on paper, received by me from Subhūti Unnānsē some years ago, during my stay in Ceylon. I take this opportunity of thanking the well-known learned priest for much valuable assistance.

The little treatise is probably the one referred to by Rev. Dammāṇikāra Thera in the preface (p. xx) to his valuable Sīmā-Naya-Dappana. It contains some facts in the modern history of the Buddhist Church which, no doubt, will be of interest to the students of Pāli literature.

namo tassa bhagavato arahato sammāsambuddhasa

dīpādhidīpasamjātaṃ nānāguṇehi 'laṃkatam
nānavimaticchedakaṃ buddhaṃ vandāmi so ahaṃ. tatiya-
takāravipulā.

Sīhaladīpabhikkhūnaṃ kaṅkhāṭhānassa kammike
udakukkhepagāmassa karissāmi vinicchayaṃ. pathyā-
vattagāthā.

ayam ettha yojanā.

Dīpaṇaṃ uttamabhāvena atidīpabhūte Jambudīpe Mahā-
māyāya gabbhe paṭisaṃdhibhāvena samjātaṃ buddha-
bhāvaṃ patvā anāvaraṇaṇānādinānāguṇehi alaṃkatam
nānāsamaṇabrāhmaṇānaṃ kaṅkhāvimaticchedakaṃ sabba-
dhammajānanasamatthaṃ sammāsambuddhaṃ. Neyya-
dhammālaṃkāramahādhammarājādhirājaguru'ti ādito lad-
dhalañeito. dutiyam. Neyyadhammābhivaṃsasiripavarā-

laṃkāradhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito. tatiyaṃ. idāni mahārājassa kāle Ñeyya-dhammābhimunivarañānakittisiridhajadhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito so āhaṃ tihi dvārehi vandāmi.

ayaṃ paṭhamagāthāya yojanā.

Sihalaḍḍipe vasantānaṃ lajjīpesalasikkhākāmānaṃ kukkucakānaṃ bhikkhūnaṃ uposatha-upasaṃpadādikam-mike sīmādhikāre vimati-āsaṅkāthānabhūtāya udakukkepasiṃāya ca gāmasiṃāya ca asaṃmissaṃ katvā suvinicchayaṃ ahaṃ karissāmi.

ayaṃ dutiyagāthāya yojanā.

Sammāsambuddhassa parinibbānato saṃvaccharagaṇa-nena catucattālīsādhikaṃ tisatadvisahassaṃ saṃpatte. amhākaṃ Jambudīpagaṇanāya ekapaññāsādhikaṃ sata-uttaraṃ saḥassaṃ saṃpatte Siripavaravijāyānantayasa-tribhavanādityādhipatipaṇḍitamahādhammarājādhirājā 'ti nāmaḥ mahārājā rajjaṃ kāresi. tasmim kāle Ñānābhivaṃsadhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito therō sāsanaṃ sodhesi saṃgharājā ahoṣi. tasmim kāle tumbhākaṃ Sihalaḍḍipato lajjikukkucakā sikkhākāmā bhikkhū amhākaṃ Jambudīpaṃ Amarapuramahārājadhāniṃ āgantvā sāsanasodhakassa therassa santike vinayādipitakaṃ uggahetvā tumbhākaṃ Sihalaḍḍipe natthagandhe gahetvā Sihalaḍḍipaṃ paccāgatā. tato paṭṭhāya amhākaṃ ācariyā mahātherā Sihalaḍḍipe sāsanaṃ pavattikāraṇaṃ pucchitvā ca sotāṃ odahitvā ca nisidim (su). tato pacchā atthagacattālīsavassaṃ atikkamitvā tassa rañño nattā Siripavarādityalokādhipativijāyamahādhammarājādhirājā 'ti nāmaḥ dhammarājā rajjaṃ kāresi. tasmim kāle ca āhaṃ sāsanasodhako saṃgharājā ahoṣim. tasmim kāle ca tumbhākaṃ Sihalaḍḍipato Paññātissapamukhā dve bhikkhū āgatā. tassa Paññātissatherassa āgatakāle Sihalaḍḍipe sāsanaṃ uppattikāraṇaṃ sutvā pamodim. idāni pi Sihalaḍḍipavāsī Dhammakhandhabhikkhū Vanaratanabhikkhū 'ti dve bhikkhū sammāsambuddhassa parinibbānato

samvaccharagaṇane cattāri satāni ca ekavassaṇi ca adhikaṃ katvā dvisahassaṃ saṃpatte. ambhakaṃ vohāragagaṇanāya dvisata-ekūnavīsādhikaṃ sāhassavassaṃ saṃpatte phagguṇamāsaṃsa junhapakkhe dasamadivase mama santikaṃ āgatā. te bhikkhū Sīhaladīpe sāsanassa patitṭhitabhāvaṇi ca lajjipesalabhikkhūnaṃ atthibhāvaṇi ca mama ārocesuṃ. taṃ vacanaṃ sutvā atirekataraṃ ahaṃ pamodiṃ. te Dhammakkhandhavanaratanabhikkhū idāni Sīhaladīpe udakukkhepagāmasīmāya vivādo uppajjiti mama ārocetvā sīmādhikāre vinicchayaṃ katvā dethā 'ti ārocenti. taṃ pi vacanaṃ sutvā pubbakūlato atirekataraṃ pamodiṃ paṭilabhimha. tumhākaṃ vivādakaraṇatṭhānaṃ vinaya-atṭhakathāṭikāhi uddharitvā dassāmi. taṃ vacanaṃ sādhuṃ katvā dhāreyyātha ca vāceyyātha ca sallakkheyyātha ca manasikareyyātha cā 'ti.

idāni atṭhakathānayena saddappabandhe ṭhapite attho dubbijāno hoti yojanāyena saddappabandhe ṭhapite suvijāniyo hoti. tasmā yojanāyena racayissāmi.

esā ca sīmā nāma sabhāgasīmā visabhāgasīmā cū 'ti duvidhā. tāsu sīmāsu baddhasīmā gāmasīmāya saddhiṃ sabhāgā. itarāhi visabhāgā. udakukkhepasīmā nadiyā ca jātassarena ca samuddena ca saddhiṃ sabhāgā itarāhi visabhāgā. sattabbhantarasīmā araṇṇena saddhiṃ sabhāgā itarāhi visabhāgā. tasmā baddhasīmā ca gāmasīmā ca imā sīmā aṇṇamaṇṇaṃ sabhāgā. udakukkhepasīmā ca nadī ca udakukkhepasīmā ca jātassaro ca udakukkhepasīmā ca samuddo ca aṇṇamaṇṇaṃ sabhāgā. sattabbhantarasīmā ca araṇṇaṇi ca aṇṇamaṇṇaṃ sabhāgā.

tāsu sabhāgasīmāsu rukkhalatārajjuṣetukatṭhādīhi saṃbandhe sati doso n'atthi. yathā kiṃ. dīghassa pabbatassa ekadesaṃ paricchinditvā baddhasīmā bandhente pi doso n'atthi. tena vuttaṃ Vimativinodanītikāyaṃ :

ekasaṃbaddhena gatan 'ti rukkhalatādiṃ tatra jātaṃ eva saṃdhāya vuttaṃ. tādisaṃ hi ito gatan 'ti vattabbataṃ arahati yaṃ pana ito gatan 'ti vā tato āgatan 'ti vā vuttaṃ asakkuṇeyya ubhosu baddhasīmāgāmasīmāsu udakukkhepanadī-ādisu ca tiriyaṃ patitarajjudāṇḍādiṃ tattha kiṃ kātabban 'ti. ettha pana baddhasīmāya patitṭhitabhāgo bad-

dhasimā. abaddhagāmasimāya patitṭhitabhāgo gāmasimā. tadubhayasimattṭhapabbatādi viya. baddhasimāto utṭhita-
vatarukkhasa pārōhe gāmasimāya gāmasimāto utṭhitavaṭa-
rukkhassa pārōhe ca baddhasimāya patitṭhite pi esa nayo 'ti.

visabhāgasimāsu pana evaṃ datṭhabbo. baddhasimā
aññāya baddhasimā ya ca gāmasimam tṭhapetvā itarāya
simāya ca visabhāgā. udakukkhepasimā aññāya udakuk-
khepasimāya ca nadijātassarasamuddam tṭhapetvā itarāya
simāya ca visabhāgā. imāsu visabhāgasimāsu rukkhalaṭāraj-
jusetukaṭṭhādīhi sambandhe sati doso atthi.

tena vuttam Uposathakkhandhaka-aṭṭhakathāyaṃ :

sīmāmālake vaṭarukkho hoti tassa sākāhā vā tato niggata-
pāroho vā mahāsīmāya paṭhavitalaṃ vā tattha jātarukkhā-
dīni vā āhacca titṭhanti. mahāsīmam sodhetvā vā kammaṃ
kātabbam. te vā sākāhā pārōhe chinditvā bahitṭhakā kā-
tabbā. anāhacca tṭhitasākāhādisu ārūḥhabhikkhū hatthapā-
saṃ netabbā.

evaṃ mahāsīmāya jātarukkhasa sākāhā vā pārōho vā
vuttanayen' eva sīmāmālake patitṭhā 'ti vuttanayen' eva
simam sodhetvā kammaṃ kātabbam. te vā sākāhā pārōhā
chinditabbā. bahitṭhakā kātabbā. sace mālake kamme
kayiramāne koci bhikkhu mālakassa anto pavisitvā vehā-
saṃ tṭhitasākāhāya nisīdati. pādū vā 'ssa bhūmigatā honti.
nivāsanapārupanaṃ vā bhūmiṃ phusati. kammaṃ kātum
na vaṭṭati. pāde pana nivāsanapārupanaṃ ca ukkhipāpetvā
kātum vaṭṭati.

idaṃ ca lakkhaṇaṃ purimanayen' eva veditabbam. ayaṃ
pana viseso. tatra ukkhipāpetvā kātum na vaṭṭati hattha-
pāsam eva ānetabbo 'ti.

evaṃ baddhasimāya ca mahāsīmāya ca aññamaññaṃ
visabhāgattā rukkhalaṭādīhi sambandhe sati doso atthi.
rukkhalaṭādichedanam akatvā sīmāvisodhanam vā akatvā
ca kammaṃ karontānaṃ bhikkhūnaṃ kammaṃ kuppatīti
datṭhabbam.

imaṃ aṭṭhakathāvacanaṃ gahetvā aññāsu gāmasimā-
udakukkhepādivisabhāgasimāsu pi es' eva nayo datṭhabbo.
kasmā visabhāgabhāvena sadisattā. tena vuttam Vimati-
vinodanīṭikāyaṃ :

yāsu aññamaññarukkhādisambandhesu pi doso n'atthi. yāsu pana atthi tāsu visabhāgasīmāsu rukkhādisambandhesu sati ekattha t̥hito itaraṭṭhānaṃ kammaṃ kopeti.

evaṃ aṭṭhakathāya sāmaññāto sodhanassa vuttattā 'ti. amhākaṃ khanti vimaṃsitvā gahetabbam. ettha t̥ikāyaṃ yāsū 'ti baddhasīmāgāmasīmādisabhāgasīmāsu 'ti attho daṭṭhabbo. itarassa yāsū 'ti padassa khaṇḍhasīmāmahā-sīmāgāmasīmā-udakukkhepasīmādivisabhāgasīmāsū 'ti attho daṭṭhabbo. imasmiṃ pana kāle kismici padese keci bhikkhū nadījātassaresu kammikabhikkhūnaṃ vasanatthāya aṭṭam karonti. taṃ aṭṭam gamanatthāya gāmakkhettena sambandham kaṭṭhamayaṃ velumaya setuṃ karonti. so setu tassa aṭṭassa samantā udakukkhepārahaṭṭhānassa abbhantaram pavasitvā aṭṭam anāhacca tiṭṭhati. tādise aṭṭe nisīditvā te bhikkhū kammaṃ karonti keci pana bhikkhū gāmakkhettena sambandhassa ulumpassa vā nāvāya vā samīpe udakukkhepārahaṭṭhānassa appahonake t̥hāne aritena nāvaṃ t̥hapetvā nāvāyaṃ t̥hatvā kammaṃ karonti. tesam bhikkhūnaṃ kammaṃ kuppati. kasmā. kaṭṭhamayaṃ velumaya setūnañ ca ulumpanāvānañ ca rukkhasākhālatārajjupārohehi sadisattā. keci pana so kaṭṭhamayaṃ velumaya setu kunnaditīrasadisā 'ti vadanti. taṃ na gahetabbam. sace pana nadiyaṃ katassa uposathāgārasaṃkhātassa aṭṭassa samantato udakukkhepārahassa t̥hānassa abbhantaram pavesetvā it̥thakāmayamattikāmayasetuṃ karonti. sace vassamhi catūsu māsesu nadisotena ajjhottharati. so yeva setu kunnaditīrasadisō. tassa setuno samīpe caturaṅgulapamāṇaṭṭhānevā vidatthiratanapamāṇaṭṭhānevā kammaṃ kātum vaṭṭati. sace pana keci kaṭṭhamayaṃ velumaya setu kunnaditīrasadisā 'ti vadanti. evaṃ sante atha setupādā antosetu pana ubhinnaṃ pi tīraṇaṃ upari ākāse t̥hito vaṭṭatiti. idaṃ vacanaṃ aṭṭhakathāyaṃ na vattabam siyā. aṭṭhakathāyaṃ pana vuttam eva. iminā aṭṭhakathāvacanena seturajjuvallirukkhapārohānaṃ sadisattam dīpetiti daṭṭhabbam. udakukkhepena pana paricchinnaṭṭhānassa bahinadiyaṃ setu - ādisambandhānaṃ appamāṇaṃ tasmā doso n'atthi. udakukkhepaparicchinnaṃ t̥hānassa abbhantaram seturukkhādinaṃ pavisanam

eva pamāṇaṃ doso atthi. kasmā setu-ādinam pārohadīhi sadisattā ca gāmasīmāya visabhāgasimattā cā 'ti. tena vuttaṃ vajirabuddhitikāyaṃ. ayaṃ pan' ettha viseso. nadiyaṃ karontānaṃ udakukkhepato bahirukkhaḍisaṃbandho appamāṇaṃ. gāme karontānaṃ nadiyaṃ sambandharukkhaṣṣa udakukkhepato bahiṭṭhitabhikkhū ca appamāṇaṃ tato oraṃ pamāṇaṃ. baddhasīmāya sambandharukkhaṣṣa baddhasīmāya ṭhitabhikkhū pamāṇaṃ 'ti vedittabbaṃ. ten' eva vuttaṃ. mahāsīmāṃ sodhetvā 'va kammaṃ kātumbaṃ 'ti. setu vā setupādā vā bahiṭṭire patitṭhitā kammaṃ kātumbaṃ na vaṭṭatitī vacanam pi pārohadīsu pi sakalasīmāsodhanaṃ eva kātumbaṃ 'ti sādhetitī vīmaṃsitabbaṃ 'ti. sabbāsu pana sīmāsu sīmantarena paricchinnaṭṭhānaṣṣa abbhantaraṭṭhānaṃ eva sīmā nāma. bhikkhūnaṃ nisīdanatṭhānaṃ eva na sīmā. tasmā sabbāsu sīmāsu paricchinditabbaṭṭhānaṣṣu rukkhalaṭṭhānaṃ sambandhabhāvo 'va doso 'ti datṭhabbo. bahinadīṭṭire jātarukkhassa antonadiyaṃ patitṭhitasākhāya vā pārohe vā nāvaṃ bandhitvā kammaṃ kātumbaṃ na vaṭṭatitī uposathakkhandhaka-aṭṭhakathāyaṃ āgatavacanena pi sākhaṃ vā pārohe vā nāvaṃ abandhitvā udakukkhepaparicchinnaṣṣa bahiṭṭhāne kammaṃ kātumbaṃ vaṭṭatitī adhippāyo 'pi datṭhabbo.

sākhaṃ pārohaṣṣa vā samīpe udakukkhepassa appahonakatṭhāne udakukkhepassa abbhantare nāvaṃ bandhitvā kammaṃ kātumbaṃ vaṭṭatitī adhippāyo na datṭhabbo. anto nadiyaṃ yeva setu vā setupādā vā setumhi ṭhite hi kammaṃ kātumbaṃ vaṭṭati. sace pana setu vā setupādāvā bahiṭṭire patitṭhitā kammaṃ kātumbaṃ na vaṭṭatitī etissā uposathakkhandhaka-aṭṭhakathāya pi. sace pana setu vā setupādā vā bahiṭṭire ṭhitā setumhi aṭṭhite hi setuto udakukkhepaṭṭhānamuccanaṭṭhāne kammaṃ kātumbaṃ vaṭṭatitī adhippāyo datṭhabbo. setumhi aṭṭhite hi setusamīpe udakukkhepassa appahonakatṭhāne kammaṃ kātumbaṃ vaṭṭatitī adhippāyo na datṭhabbo 'ti tena vuttaṃ sārattadīpanītikāyaṃ. gaṇṭhipadesu pana mahāsīmāgatehi bhikkhūhi taṃ sākhaṃ vā pārohaṃ vā anāmasitvā thātabbaṃ 'ti adhippāyo 'ti vuttaṃ. taṃ na gaṇṭhetabbaṃ 'ti. iminā ṭikāvacanena gāmasīmā-udakukkhepasīmādīsu 'pi sabhāgasīmāsu pi iminā 'va nāyena

attho datṭhabbo 'ti dīpeti. tasmā imasmiṃ kāle sikkhākāmehi kukkuccakehi lajjipesalabhikkhūhi udakukkhepena paricchinnassa abbhantaram pavisanaseturukkhalatādīni apānetvā 'va kammam kātabban 'ti.

ayaṃ udakukkhepagāmasīmādhikāre vivādavinicchaya-kathā. ayaṃ paṇ' ettha tumhehi Sihaladīpavāsīhi anumoditabbakathā.

tumhehi pana pesitānaṃ Dhammakkhandhavanaratana bhikkhūnaṃ amhākaṃ Ratanapunnānaṃ kaṃ mahārājadhāniṃ saṃpattakāle tumhākaṃ Sihaladīpavāsīnaṃ therānaṃ saṃdesakathaṃ ca Dhammakkhandhavanaratana bhikkhūnaṃ samanākāraṇaṃ ca sutvā. amhākaṃ Siripavaravijayānantayasapaṇḍitamahādhammarājādhirājā 'ti vissuto mahārājā atipamoditvā saṃpattakālato paṭṭhāya icchitehi samanakkappiyapaccayehi niccaṃ paccupaṭṭhāti. sabrahmacārino pi paccupaṭṭhenti. amhākaṃ mahārājā ratanattaye atimāmakko saddho hirī-ottappasampanno mahāpaṇḍitārāṭṭhāvāsīnaṃ orasaṃ 'va anuggahati. dānena ca cāgena ca atitto 'va hoti paṭhamavaye ṭhitakālato 'va aṭṭhaṅga-uposathaṃ niccaṃ rakkhati. sappurise saṃsevati. sappurisaṇaṃ saccapaticcasamuppādapatisaṃyuttaṃ gambhirakathaṃ kālena kālaṃ suṇāti. apara-bhāge Siripavarādityalokādhīpativijayamahādhammarājādhirājā 'ti pākāssa pituno dhammarājassa dāyajjaṃ paṭiggahetvā rajjabhāvaṃ saṃpattakāle pi Sivirājānirājādayo viya niccasilo va hoti. lajjipesalehi sikkhākāmehi bhikkhūhi ca bhāvanābhiratagahaṭṭhapabbajitehi ca dhammakathaṃ saṃsanditvā kālaṃ khepeti rājadhamme paṭiṭṭhāti. rājābhisekapatto nāgarike catūhi saṃgahavattūhi anuggahaṃ karoti. yathicchakaṃ dānaṃ deti niccakālaṃ cāgaṃ karoti. amhākaṃ rājā Ratanapunnānāmaṃ navapuram māpesi.

ayaṃ tassa navapurassa aṭṭhuppati.

sammāsambuddho kira imassa navapurassa māpitaṭṭhānaṃ ca rājānaṃ ca vyākāsi. bhagavā hi paṭhamabodhiyaṃ ṭhitakāle dvinnam vāṇijjakānaṃ Cullapunnāmahāpunnānaṃ Sunāparantarāṭṭhaṃ gantum nimaṇṭanaṃ sampaticchitvā kūtāgāralaṃkatehi pañcapāsāda-

satehi āgantvā rammadānadītire (*sic.* Na°?) ca Sacca-bandhapabbate ca dve pādacetiyāni t̐apetvā anukkamena desacārikam caritvā Erāvatin nāma nadim taritvā Maṇḍalapabbataṃ anuppatto imasmiṃ pabbate Ānanda ahaṃ pubbe atitajātiyaṃ vanacarako ca godharājā ca vaṭṭarājā ca kurungarājā ca ajarājā ca ahosin 'ti avoca. etasmiṃ pabbate adhivatthā Candamukhīnamikā ekā yakkhinī atthi sū yakkhinī bhagavantaṃ atipasīditvā attano maṃsa-dāyikā Suppiyā viya dukkaraṃ sakamaṃsaṃ bhagavato adāsi. tasmīṃ kāle bhagavatā Ānandattheraṃ āmantetvā ayaṃ Ānanda yakkhinī mama parinibbānato catusatthikaṃ dvisahassavassaṃ atikkamitvā Maṇḍalapabbatassa samīpe Ratanapupphaṇāmakaṃ mahārājadhāniṃ māpessati tasmīṃ nagare dhammarājā bhavissati so rājā mama sāsanaṃ anuggahissatīti vyākāsi. edisaṃ porāṇasatthaṃ anugantvā imaṃ Ratanapupphaṇāmakaṃ mahārājadhāniṃ māpesi.

amhākaṃ mahārājā tumhehi Sihaladīpavāsīhi pesite Dhammakkhandhavanaratanabhikkhū imassa navapurassa puratthimasmiṃ disābhāge Maṇḍalapabbatassa dakkhinasmiṃ disābhāge mama saṃgharājassa mahāārāme t̐apetvā tibhūmikaṃ vihāraṃ kāretvā adāsi.

tumhehi pana pesitānaṃ Dhammakkhandhavanaratanabhikkhūnaṃ mama santikaṃ sampattakālato patṭhāya amhākaṃ Jambudīpaṃ āgatakāraṇaṃ ahaṃ pucchāmi.

tasmīṃ kāle te bhikkhū āgatakāraṇaṃ mama ārocenti.

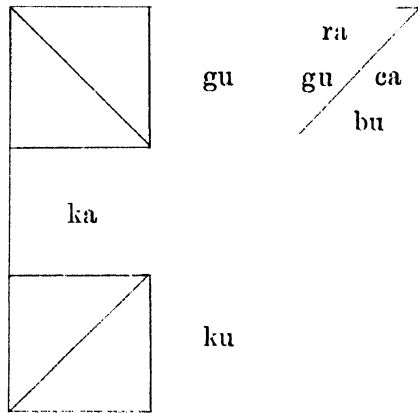
amhākaṃ Sihaladīpe Amarapuragaṇe bhikkhū gāmasīmā-udakukkhepasīmānaṃ sambandhe satī saṃkaradoso atthīti vā n'atthīti vā vivādaṃ karonti. tesam bhikkhūnaṃ vivādaṃ koci na sakkā vinicchitum tasmā amhe pana kāye ca jīvite ca anapekkhitvā sīnāvivādatṭhāne vinicchayaṃ labhissāmā 'ti manasikatvā āgatambā 'ti ahaṃ pana te bhikkhū mā socittha vinayaṭṭhakatbātikanurūpaṃ sīmāvinicchayaṃ labhāpessāmīti vatvā Ratanapupphaṇapurassa puratthimasmiṃ disābhāge rañṇā kārīte mama ārāme nisidāpetvā sīmāvinicchayaṃ katvā taṃ uggaṇhāpetvā kaṅkhāṭhāne sayam vinodāpetvā taṃ sīmāvinicchayaṃ tumhehi pesitānaṃ bhikkhūnaṃ adāsim.

atha kho te bhikkhū dalhikammattthāya puna upasaṃ-
 padakammavācaṃ icchāma amhe anukampam upādāya
 upasaṃpadakamnavācaṃ dethā 'ti vatvā maṃ upasaṃ-
 kamitvā yāciṃsu. ahañ ca kho sādhu tumhākaṃ demiti
 vatvā rañño taṃ pavattim ārocāpesim. Sihladipavāsī
 bhikkhū amhākaṃ santike puna sikkhaṃ gahetukāmā
 tadā samaṇānurūpehi pattacīvarādipaccayehi anuggahaṃ
 karotū 'ti. rājā abhippamodo sādhu 'ti saṃpaṭicchhi. atha
 kho ahaṃ phagguṇakālapakkhe paṇṇarasame uposathā-
 divase puna sikkhaṃ dātukāmo. Nadyāvattananagara-
 bhojakena Satthimahārājadassanīyarūpasīhasūro 'ti rāja-
 laddhanāmakena mahāmattena rājato santikā laddhe
 visuṃ gāmasaṃkhāte sīmabbhantare raññā kārīte tibhū-
 mike mama vihāre sattapaṇṇāsabhikkhū saṃnipātāpesim.
 atha rājā taṃ mahāmattaṃ pesesi. dipantarabhikkhūnaṃ
 upasaṃpadakammattthāya saṃnipatitānaṃ sattapaṇṇāsa-
 bhikkhūnaṃ paṇitāni bhojanāni dehīti. so mahāmatto
 sādhu 'ti saṃpaṭicchhitvā yena saṃnipatitā bhikkhū ten'
 upasaṃkami upasaṃkamitvā paṇitāni bhojanāni datvā
 sahatthā bhojetvā saṃpavāretvā sabbam saṃvidahana-
 kiccaṃ akāsi. tadā rājapesitā tadanñe Maṇipabbata-
 nagarabhojako Satthimahārājadassanīyarūpakittisūro 'ti
 rājā laddhanāmako mahāmatto ca. Kukhanagarabhojako
 Satthimahārājadassanīyarūpajeyyasūro 'ti rājā laddhanā-
 mako mahāmatto ca. Dīghanāvānagarabhojako Mahārāja-
 jeyyasūro 'ti rājā laddhanāmako antepura-amacco ca.
 Meghavicinagarabhojako Mahārājadassanīyarūpajeyyasūro
 'ti rājā laddhanāmako antepura-amacco ca. Mahārājakitti-
 rājpākato 'ti rājā laddhanāmako rājamātuyā amacco ca.
 Rājamahārājasikharājā 'ti rājā laddhanāmako aggamahā-
 deviyā amacco ca. Mahārājadassanīyarūpasamkhayo 'ti
 rājā laddhanāmako rājata-amacco ca. Mukhunagara-
 bhojako rājadassanīyarūpasirijeyyasūro 'ti rājā laddha-
 nāmako rañño taṃ taṃ kāraṇaṃ ārocana-amacco ca Rāja-
 pākatarājakittirājā 'ti rājā laddhanāmako amacco ca Mahā-
 jotiko 'ti rājā laddhanāmako mahāsetṭhī ca Mahāsirisetṭha-
 menḍako 'ti rājā laddhanāmako mahāsetṭhī cā 'ti. rājato
 laddhatthānantarikā sakasakaparisaparivārā amaccā ca.

māse māse aṭṭhakkhattum aṭṭhaṅga-uposathassa samā-
 diyakā sataparimāṇā setapāvārapārutā upāsakā ca taṃ
 upasampadakaranaṭṭhānaṃ āgantvā bhikkhūnaṃ hattha-
 pāsato bahi nisīditvā parisatthāya parivārayimsu. ahaṅ ca
 sattapaṇṇāsamattehi bhikkhūhi saddhiṃ bhikkhūnaṃ
 patirūpesu kappiyapaccattharaṇesu nisīditvā Sīhaladīpavā-
 sibhikkhūnaṃ puna sikkhāya dātabbattā upasampa-
 dakammavācam eva sāvetvā sikkhādānakiccaṃ kiñcāpi
 sijjhati tathā pi te Sīhaladīpavāsī bhikkhū tumhākaṃ
 bhante Jambudīpe upasāmpadakāle evarūpaṃ upasampa-
 dakammaṃ karissū 'ti.

na jānāma ambhākaṃ tassa kammassa jānanatthāya ādito
 'va kammavācam vadathā 'ti yācanti. tasmā paṭhamam
 upajjhāṃ gāhāpetabbo 'ti ādikaṃ evam etaṃ dhārayāmiti
 pariyosānasapubbakiccaṃ kammavācam sāvetvā tesam
 bhikkhūnaṃ puna sikkham dātum ārabhiṃ. tadā kāraka-
 saṃghasaṃkhātehi sattapaṇṇāsabhikkhūhi parivārāpetvā
 ahaṃ sithiladhanitādini ahāpetvā kathanasamatthena
 Puññābhīdhajadhammālaṃkāramahādhammarājādhirājagu-
 ruttherena ca. Nānakattiyatisāraddhammamahādhamma-
 rājādhirājaguruttherena ca saddhiṃ paṭhamam kamma-
 vācam sāvemi. tato paraṃ Gaṇapāmokkhacandāvaratthero
 ca Paññāsāmisirikavidhajamahādhammarājādhirājaguru-
 tthero ca Nandatthero ca Kelāsabhatthero ca tatiyaṃ
 kammavācam sāventi. paṭhamakammavācam pana sāvi-
 takāle ahaṃ upasāmpadāpekkhānaṃ bhikkhūnaṃ Nāga-
 nāmā 'ti saṃmannitvā tena Nāganāmena sāvemi. Sīha-
 ladīpe upajjhāyassa Dhīrānandattherassa Tisso nāmā
 'ti saṃmannitvā tena Tissanāmena sāvemi. dutiyatati-
 yakammavācam pana sāvitakāle Gaṇapāmokkhacandā-
 varādayo therā tesam bhikkhūnaṃ sakasakanāmasaṃ-
 khātena Dhammakkhandhavanaratananāmena sāvemi.
 upajjhāyassa sakasakanāmasaṃkhātena Dhīrānandanāmena
 sāventi. kammavācāpariyosāne kālo pana evam datṭhabbo.
 Sīhalavohārena ekūnāsītisattasatādhikasahassasāke saṃ-
 patte. Mrammavohārena ekūnavīsādhikadvisatuttaram
 sahasaṃ saṃvaccharagaṇane saṃpatte. tīsu utūsu
 gimhanta-utumhi mukhyacandena phagguṇamāse kaṇ-

hapakkhe terasatithiyaṃ tetilakarane siddhiyoge sanivāre
tatiyapahārātikkante suññadaṇḍa-ekādasapalapapañcavipala-
samaye kakkāṭe lagne kumbhacandre ṭhite dutiyahore
mīnatraṅganavaṅge pañcaṅgulādhika-ekādasapādachāyika-



samaye mesamhi surācariye mīthune ravisute ghaṭe kuje
kumbhe candrasute ṭhite mīne vivisukrarāhūsu ṭhitesu
upasaṃpadākammavācam niṭṭhitan 'ti.

taṣmim paṇa upasaṃpadāpariyosāne amhākaṃ rājā sad-
dhāsīlādiguṇehi saṃpanno hutvā nānārūpavicitre mahārāja-
tamayathālake suvaṇṇamayathālakena dakkhiṇodakaṃ
siṇcāpetvā desacārittena suvaṇṇavicitta-atṭhabheriyo ca
aññañ ca turiyaṃ pahārāpetvā tesam dīpantarabhikkhūnaṃ
samaṇasāruppaṃ anekavidhaṃ parikkhāraṃ dāpesi, sey-
yathidam :

tividhaṃ sukhuma-kappāsamayaṃ saṃghāṭiṃ

tathā uttarāsaṅgaṃ

antaravāsakaṃ

duvidhaṃ kambalaṃ

tathā koseyyakāyabandhanaṃ

kojayaṃ

uttarattharaṇaṃ

mukhapuñjanaṃ

kambalamaya-bimbohanamaṇḍalaṃ

dīgha-bimbohanaṃ

caturassapaccattharaṇaṃ

ayomayapattam
 mattikāmayapattam
 ayomayapattapidhānam
 cittakammamayapattapidhānam
 pattādhārakam
 pattatthavikam
 dhammakarakam
 ācamanathālakam
 khuram
 sūcim
 kappiyacammakhaṇḍam
 tālavauṭam
 taṭṭikam
 kaṭasārakam
 potthakalekhanam
 tambūlakaṇḍakam
 chabbidham lohamayakhuddakakaraṇḍam
 pūgapīlanam
 upāhanam
 chattam
 cittakammamahantapelam
 tathā khuddakapelam
 mahantam kācalimpitodanathālakam
 tathā soḍasavidham thālakam
 lohamayasūpādānam
 mahantam udakathālakam
 khuddakam udakathālakam
 bahupādasūpathālakādhāram
 tipādasūpathālakādhāram
 tap-pidhānam
 udakathālakādhāram
 cittakammamayahatthadhovanādhāram
 tathā khelamallakan 'ti

te ca amaccā dipantarabhikkhūnam upasampadākāle
 kattabbākāram sabbam sallakkhetvā antepuram gantvā
 rañño ārocesum.

tasmiṃ kāle rājā nibbānapaṭisaṃyuttam kusalapītiṃ
 paṭilabbhitvā abhippamodo ahosi. tumhehi pesitabhikkhū ca

Jambudīpe saṃgharājattherādīnaṃ mahātherānaṃ puna sikkhādānaṃ labhivā attānaṃ mahākusalodakena siñcitā hutvā abhippamodimsū 'ti.

ayaṃ anumoditabbakathā.

ayaṃ paṇ' ettha mettāpubbaṅgamadhammakathā c' eva tumhehi ca yāva jīvaṃ anussaritabbakathā ca.

tumhe pana pubbakānaṃ sappurisānaṃ dhammavinaya-garukānaṃ gatamaggasaṃkhāte cāritte anugatā 'ti mayā maññāma.

pubbe kira Punabbasukuṭimbiyaputto Tissatthero mahā-samuddassa paratīraṃ gantvā buddhavacanaṃ uggaṇhāti. kaṅkhāthāne pi pucchati. tathā pi sammohavinodanī-aṭṭha-kathāyaṃ arahattappattiyā Punabbasukuṭimbiyaputtassa Tissattherassa paṭisambhidā visadā abhesuṃ. so kira Tambapaṇṇidīpe buddhavacanaṃ uggaṇhitvā paratīraṃ gantvā Yonakadhammarakkhitattherassa santike buddhavacanaṃ uggaṇhitvā āgacchanto nāvābhiruhanatitthe ekasmiṃ pade uppannakaṅkho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ gacchanto antarāmagge ekassa kuṭimbikassa paṇhaṃ kathesiṭi āgatā. pubbakānaṃ sappurisānaṃ kulavaṃse paveniyaṃ ṭhitehi tumhehi Sihaladīpavasīhi mama ārocite sīmāvinicchaye Sihaladīpaṃ saṃpatte passitvā anumoditabbā eva.

idān' eva mayā Sihaladīpavāsī bhikkhū buddhassa anumatiyā aviparitaṃ yathābhūtaṃ sikkhissāmā 'ti.

ambhakaṃ vacanaṃ saccaṃ tumhākaṃ vacanaṃ saccaṃ 'ti vivādo na kātabbo. vivādo hi mahā ādinavo. kalahe vivāde abhirato ādhanāgāhi duppaṭinissaggi bhikkhu bhagavatā subhāsitaṃ atthassa vijānane saṃmohena āvuto nivuto paṭicchādito pesalehi bhikkhūhi yathā dhammaṃ akkhātāṃ pi na vijānāti. sammāsambudhena desitaṃ dhammavinayaṃ pi na vijānāti. bhāvitattānaṃ bhāvitamaggakiccapariniṭṭhite khīṇāsava ca ariyapuggale ca kalyāṇaputhujjane ca vihesaṃ karonto avijjasaṃkhātena vaṭṭamūlena purakkhato pesito payojito hutvā diṭṭhe 'va dhamme cītavighātaṃ saṃkilesaṃ ca na vijānāti āyatīṃ nirayasamāpakaṃ nirayagāmi-akusalasaṃkhātāṃ maggaṃ na vijānāti tādisako

'va so bhikkhu have ekantena catūsu apāyesu bhedaṃ vinipātaṃ samāpanno hoti. ekamātugabbhato saṃkamitvā ekamātugabbhaṃ punappunaṃ samāpanno hoti. ekalokantarikanirayato saṃkamitvā ekaṃ lokantarikanirayaṃ punappunaṃ samāpanno hoti. ito paralokaṃ gantvā nānappakāraṃ sakaladukkhaṃ nigacchati phusati. vuttaṃ h' etaṃ bhagavatā :

kalabābhirato bhikkhu mōhadhammena āvaṭṭa
akkhātaṃ pi na jānāti dhammaṃ buddhena desitaṃ
vihesaṃ bhāvitattānaṃ avijjāya purakkhato
saṃkilesaṃ na jānāti maggaṃ niraya-gāmināṃ
vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamaṃ
sa ve tādisako bhikkhu pecca dukkhaṃ nigacchatitī

iti Suttanipāte Dhammacariyasutte āgataṃ idaṃ ādinavaṃ pi passitvā vivādaṃ akatvā aññamaññaṃ piyacakkhūhi passitvā mettapubbaṅgamaṃ kathaṃ kathāpetvā pātimokkhasaṃvarasīlaṃ tumhehi rakkhitaṃ eva.

aparam pi vivāde bhaṇḍane kalahe ānisaṃsagavesanto jayaparājayaṃ passati. lābhālābhādi-atthañ ca passati. ayaṃ paṇ' ettha pāli.

appañ h' etaṃ nālaṃ samāya
duve vivādassa phalāni brūmi
etaṃ pi disvā na vivādayetha
khemābhipassaṃ avivādabhlūmiṃ.

appañ h' etaṃ nālaṃ samāyā 'ti. appakaṃ etaṃ omakaṃ etaṃ thokaṃ etaṃ lāmakaṃ etaṃ jatukkaṃ etaṃ parittakaṃ etaṃ 'ti. appañ h' etaṃ nālaṃ samāyā 'ti. nālaṃ rāgassa samāya. dosassa samāya. mōhassa samāya. kodhassa samāya. upanāhassa makkhassa palāsassa issāmacchariyassa māyāya sāṭṭheyyassa thambhassa sārambhassa mānassa atimānassa madassa pamādassa sabbakilesānaṃ sabbaduccaritānaṃ sabbadārathānaṃ sabbaparilāhānaṃ sabbasaṇṭāpānaṃ sabbākusalābhisamkhārānaṃ

samāya vūpasamāya nibbānāya paṭinissaggāya paṭippassa-
ddhiyā 'ti.

appañ h' etaṃ nālaṃ samāya. duve vivādassa phalāni
brūmīti. diṭṭhikalāhassa diṭṭhibhaṇḍanassa diṭṭhivigga-
hassa diṭṭhivivādassa diṭṭhimedhagassa dve phalāni
honti. jayaparājayo hoti. lābhālābho hoti yasāyaso hoti.
nindāpasamiso hoti sukhadukkhaṃ hoti. somanassado-
manassam hoti. itthāniṭṭham hoti. anūnayapaṭiṅgaṃ
hoti. ugghātinigghāti hoti. anurodhavirodho hoti. atha
vā taṃ kammaṃ nirayasamvattanikaṃ tiracchānayoṇi-
samvattanikaṃ pettivisayasamvattanikaṃ 'ti. brūmi
ācikkhāmi desemi. paññāpemi paṭṭhapemi vivarāmi
vibhajāmi uttānaṃkaromi pakāsemīti.

duvidhe vivādassa phalāni brūmi. etaṃ pi disvā na
vivādayethā 'ti. etaṃ pi disvā 'ti etaṃ ādīnavam disvā
passitvā tulayitvā tirayitvā vibhāvayitvā vibhūtaṃ katvā
diṭṭhikalāhesu diṭṭhibhaṇḍanesu diṭṭhiviggahesu diṭṭhi-
vivādesu diṭṭhimedhagesu 'ti. etaṃ pi disvā na vivā-
dayethā 'ti. na kalahaṃ kareyya na bhaṇḍanaṃ
kareyya. na viggahaṃ kareyya na vivādaṃ kareyya
na medhagaṃ kareyya. kalahaṃ bhaṇḍanaṃ viggahaṃ
vivādaṃ medhagaṃ pajaheyya vinodeyya byantikareyya
anābhāvaṃ kareyya. kalahā bhaṇḍanā viggahā vivādā
medhagā ārato assa virato nikkhanto nissato vippa-
mutto visaññutto vipariyādikatena cetasā vihareyyā 'ti.

etaṃ pi disvā na vivādayetha khemābhipassam avivāda-
bhūmin 'ti. avivādabhūmiṃ vuccati amataṃ nibbānam.
yo so sabbasaṃkhārasamatho sabbūpadhipaṭinissaggo
taṇhakkhāyo nirodho nibbānaṃ etaṃ avivādabhūmiṃ.
khemato tānato lenato saraṇato abhayato accutato
amanato nibbānato passanto dakkhanto olokento nijjhā-
yanto upaparikkhanto 'ti. khemābhipassam avivādabhū-
min 'ti. idaṃ pi Mahāniddese Mahāvīruhanasuttaniddese
vuttavacanam :

anussaritvā aññamaññaṃ muducittehi vivādaṃ akatvā
buddhassa anumatiyā anulomaṃ ārabhitvā catupārisud-
dhisile tathā aggaphalassa karaṇam eva ārabhita-
bbaṇ 'ti.

aparam pi imasmim sāsane dve bhikkhū pubbakāle dhammasavanassa dhammasākacehā hotū 'ti manasi katvā idam kammam kappati idam kammam na kappatīti vivadanti. aparakāle bahum pakkham labhivā mahāgaṇam bandhitvā amhākam vādo 'va pasamsiyo tumhākam garahito 'ti. kerāṭikabhāvena abhūtavacanam kathayamānā vivadanti. tasmim kāle devamanussānam ahitāya dukkhāya samvattanti. tena vuttam Majjhimanikāye sāmāgāmasuttatthakathāyañ c' eva Aṅguttaranikāye chakkanipattakathāyañ ca ahitāya dukkhāya devamanussānan 'ti. ekasmim vihāre samghamajjhe uppanno vivādo katham devamanussānam ahitāya dukkhāya samvattatīti kosambakkhandhake viya dvīsu bhikkhūsu vivādam āpannesu tasmim vihāre tesam antevāsikā vivadanti. tesam ovādam gaṇhanto bhikkhunīsamgho vivadati. tato upatthākā vivadanti atha manussānam ārakkhadevatā dve koṭṭhāsā honti. tattha dhammavādinam ārakkhadevatā dhammavādiniyo honti. adhammavādinam ārakkhadevatā adhammavādiniyo tasmim tāsam ārakkhadevatānam mittā bhummadevatā bhijjanti. evaṃparamparāya yāva brahmalokā tṭhapetvā ariyasāvake sabbadevamanussā dve koṭṭhāsā honti dhammavādihi pana adham ma vādino bahutarā honti. tato yaṃ bahūhi gahitan 'ti taṃ gaṇhanti. dhammaṃ vissajjetvā bahutarā adhammaṃ puretvā viharantā apāye nibbattanti. evaṃ etasmim vihāre samghamajjhe uppanno vivādo bahunam ahitāya dukkhāya hotīti.

evaṃ uparipaṇṇāsake Sāmāgāmasuttatthakathādisu āgatatavacanam pi punappunam pi manasikarivā pubbakānam sappurisānam lajjipesalamahātherānam vaṃse tṭhatvā aviparitam eva attham gahetvā avijjādivatṭassa mahādukkhassa chedanatthāya buddhamatiyā anulomena tumhehi sikkhitabbam evā 'ti.

tasmā pariyattisaddhammassa paṭipattisaddhammassa paṭivedhasaddhammassa ciraṭṭhitatthāya avinassanatthāya anantaradhānatthāya pariyattidhammo sakkaccaṃ tumhehi suṇitabbo sakkaccaṃ pariyāpuṇitabbo pariyāpuṇitvā sakkaccaṃ dhāretabbo. dhāretvā pariyattidhammassa attho sakkaccaṃ upaparikkhitabbo upaparikkhitvā pariyatti-

dharmassa atthaṃ yathā bhūtaṃ aññāya lokuttaradhammassa anulomaṃ aniccādiपाठिसंयुत्तकथाṃ kathetvā ca aniccādilakkhaṇaṃ bhāvetvā sabbasaṃkhatesu khaya-vayaṃ āropetvā ca sabbakālaṃ tumhehi nisīditabbam eva. vuttaṃ h' etaṃ bhagavatā :

pañc' ime bhikkhave dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattanti. katame pañca. idha bhikkhave bhikkhū sakkaccaṃ dhammaṃ suṇanti sakkaccaṃ dhammaṃ pariyāpuṇanti sakkaccaṃ dhammaṃ dhārenti. sakkaccaṃ dhatānaṃ dhammānaṃ atthaṃ upa-parikkhanti. sakkaccaṃ atthaṃ aññāya dhammaṃ aññāya dhammānudhammaṃ paṭipajjanti. ime kho bhikkhave pañca dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattanti.

idaṃ pi Aṅguttaranikāye pañcakanipāte vuttavacanāṃ sakkaccaṃ katvā sāsanaṃ mūlabhūtaṃ pariyattidhammaṃ pariyāpuṇitvā pucchitvā saṃsanditvā bhūtaṃ eva atthajātaṃ tumhehi gahetabbam.

sammāsambuddhaparinibbānato Mahākassapaṭṭherādīhi theraparamparāhi ca sissānussishehi ca buddhasāsanaṃ sakkaccaṃ anurakkhitvā yāva 'jjatānā sammāsambuddhasāsanaṃ paṭiṭṭhāpitaṃ. taṃ ca sāsanaṃ amhākaṃ ratṭhe ca tumhākaṃ Sihalaḍḍipe ca idāni paṭiṭṭhātīti. amhehi sutapubbaṃ aññesu dīpesu ca ratṭhesu ca bhikkhū atthiti na sutapubbaṃ. tasmā amhehi pi tumhehi pi sakkaccaṃ buddhasāsanaṃ rakkhitaṃ eva. taṃ pi kāraṇaṃ punapunaṃ saritvā sīmaṃ ca vatthuṃ ca ñattiṃ ca anusāvanaṃ ca paṇisaṃ ca suṭṭhuṃ visodhetvā jātikulaputta-ācārakulaputtā sakkaccaṃ katvā anuggahetabbā. tumhākaṃ pana vasanabhūtaṃ Tambapaṇḍipāṇi pubbakāle sammāsambuddhānaṃ c' eva arahantānaṃ c' eva atṭhakathāṭikākaraṇa-samatthānaṃ pariyattivisāradabhikkhūnaṃ c' eva nivāsathānabhūtaṃ. tasmā thānaṃ pi paṭicca tumhehi pi amhehi pi piyāyitaṃ eva mamāyitaṃ eva ca imināpi kāraṇena lajjisabbhāve thatvā atī-ussukkaṃ katvā saddhāsaṃpannā jātikulaputtā ācārakulaputtā anusāsitaṃ va.

pariyattidhammā pariyāpuṇitabbā eva dhāretabbā ca vācetaṃ cā 'ti. amhehi pesito vācanāmaggo tumhākaṃ

hattham sampattakāle tumbhakaṃ saṇḍesaṃ mama santi-
kaṃ paṭi ārocehīti.

ayaṃ mettāpubbaṅgamadhammakathā

iti Ñeyyadhammābhimunivaraṇānakittisiridhajaḍham-
masenāpatimahātherena racitā sīmāvivādavinicchaya-
kathā.

ettāvātā ca :

dvisatekūnavīsādhisaḥassaṃ gaṇane gate
puruttame Ratanapuṇṇe Maṇḍalācalanissite.
sampaṇṇe rājadhammehi setibhindo mahābudho
vatthuttaye 'bhippasanno rājā rajjaṃ akāsi yo.
so maṃ pūji yadā jātiy' ekūnasatṭhivassikaṃ
bhikkhubhāvena tālisavassaṃ Ñeyyādināmakam.
mayā Sihalabhikkhūnaṃ kato sīmāvinicchayo
vivādassa samatthāya buddho va so sametu tan 'ti.

sīmāvivādavinicchayakathā

nitthitā.

Saddhammopāyana.

EDITED BY THE

REV. RICHARD MORRIS, M.A., LL.D.

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SADDHAMMOPĀYANA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

1. Sabbāsavavinimmuttaṃ sabbasādhugunākaraṃ
sabbalokagaraṃ viraṃ hitaṃ amatamaggadaṃ
2. Sabbādarena vanditvā sammāsambuddham ādito
atha dhammañ ca saṅghañ ca saddhayā muddhanā
ahaṃ
3. Saddhammopāyanaṃ kiñci racayissāmi pesitum
nāmato Buddhasomassa piyasabrahmacārino

I. AKKHAṆA-DĪPANA-GĀTHĀ.

4. Aṭṭhakkhaṇavinimmuttaṃ khaṇaṃ paramadullabha-
maṃ
upaladdhena kattabbaṃ puññaṃ pañṇavatā sadā
5. Tayo apāyā āruppāsāññaṃ paccantimam pi ca
pañcindriyanaṃ vekallaṃ micchādittṭhi ca dāruṇā
6. Apātubhāvo Buddhassa saddhammāmatadāyino
aṭṭhakkhaṇā asamayā iti ete pakāsītā
7. Kārento kammakaraṇaṃ niraye atidāruṇaṃ
bhayānakaṃ bhusaṃ ghoraṃ kathaṃ puññaṃ karis-
sati
8. Saddhammasaṅgārahite sadā ubbiggaḍḍhite
tiracchānabhavaṃ santo kathaṃ puññaṃ karissati
9. Gantvāna pettivisayaṃ santāpapaṇṇasito
khuppiṇāpāṇissanto kathaṃ puññaṃ karissati
10. Āruppāsāñṇaloke pi savaṇopāyavajjito
saddhammasavaṇāhino kathaṃ puññaṃ karissati
11. Accantādharmabāhule munindasutavajjite
paccantavisaye jāto kathaṃ puññaṃ karissati
12. Jaḷo mūgādiko vāpi vipākāvaraṇe tṭhito
gahaṇopāyarahito kathaṃ puññaṃ karissati

13. Pakkhanto pāpikaṃ diṭṭhiṃ sabbathā anivattiyaṃ
samsāra-khāṇubhūto hi kathaṃ puññaṃ karissati
14. Buddhādicce anudite siddhimaggāvabhāsake
mohandhakāre vattanto kathaṃ puññaṃ karissati
15. Yaṃ bhāvanāmayāṃ puññaṃ saccābhisamayāvahaṃ
tass' anokāsabhāvena ete akkhaṇasammata
16. Aṭṭhakkhaṇavinimmutto khaṇo paramadullabho
taṃ laddhā ko pamajjeyya sabbasampattisādhakaṃ
17. Avekallamanussattaṃ Buddhādiccābhimaṇḍitaṃ
sudullabhatarāṃ taṃhi khaṇe nibbānasiddhiyā
18. Hetudukkarato c'eva sārato ca mahagghato
mahāsāraṃ va ratanaṃ manussattaṃ sudullabhaṃ
19. Manussattassa hetu hi puññaṃ taṃ atidukkaraṃ
loke hi puññakāmānaṃ mandatā tassa sādhikā
20. Puññassa dukkarattaṃ ca apuññasukarattanaṃ
gharaṃ katvāna dānena dahanena ca vediyaṃ
21. Pāpe anādarenāpi satataṃ vattate mano
puññe accādarenāpi nadiyā sādhitabbakaṃ
22. Yathā dissanti sampuñṇā apuññaphalabhūmiyo
tathā puñṇā na dissanti puññānaṃ phalabhūmiyo
23. Pipilikānaṃ puñjo hi bilā ekā viniggato
kin nu so nātiriceyya manusse Jambudīpake
24. Puññassa dukkarattā va manussattaṃ sudullabhaṃ
bijābhāve phalābhāvo alaṃ taṃ paṭibhāvitum
25. Yaṃ yaṃ hi sammatāṃ loke tattha taṃ sārasaññitaṃ
tato sāraṃ manussattaṃ sādhusammatabhāvato
26. Uḷāraphaladaṃ kammaṃ nibbānāvahaṃ eva ca
idha ijjhati sabban ti ñeyyā ettha mahagghatā
27. Evamādihi hetūhi manussattaṃ sudullabhaṃ
tassālābhe tu saggādisampatti c'eva dullabhā
28. Accantalāmakāyāpi attatthapaṭipattiyā
labhanīyaṃ manussattaṃ yadi evaṃ sudullabhaṃ
29. Atho accantaseṭṭhāya paratthapaṭipattiya
dukkarattassa upamā tiloke pi na vijjati
30. Puttassa dukkhaṃ katvāpi loke attasukhatthike
paratthaṃ paṭipajjanto ko hi nāma bhavissati
31. Asanthutassa lokassa saraṇaṃ ti ayācito
akataññussa duṭṭhassa ko siyā bhāravāhako

32. Narakaṅgāramajjhamhi ṭhapetvā sitalaṃ jalaṃ
ko ciraṃ anurakkheyya sītibhāvaṃ aniddhimā
33. Tath'eva sattadosaggisampaditte bhavāvaṭe
karuṇāsītalibhāvaṃ pālayissati ko ciraṃ
34. Parānubhaviyaṃ dukkhaṃ sabbaṃ attani ropitaṃ
yesaṃ niccaṃ avicchinno vimokkhanto manoratho
35. Rajjadānocitatayā Buddharajjam asaṅkamam
adadantā ciraṃ ṭhātuṃ lajjitā 'vābhinibbutā
36. Ye paratthaparā loke vīrā sāraguṇākarā
dukkarattaṃ hi viññātā ko tesam paṭipattiyā
37. Avicīva nirassādaṃ lokaṃ ñatvā dukhadditaṃ
kevalaṃ parasattatthaṃ ko samattho 'vagāhitaṃ
38. Yesaṃ nettādidānesu passannaruhirassa ca
samānabhāvaṃ nopenti caturo pi mahaṇṇavā
39. Tesam puññekadesam pi saddhātāhi sudullabho
kātuṃ tassādaraṃ katvā ko hi nāma bhavissati
40. Evaṃ sudullabhattā va paratthapaṭipattiyā
Buddhādiccodayo cāpi mato accantadullabho
41. Buddhādicce anudite maggaṃ nibbānasādhakaṃ
Brahmindacandādiccāpi na sakkonti vibhāvitaṃ
42. Yathāṭṭhānasabhāvāya garubhāvena leḍḍuyā
uddhaṃ khepena ākāse ṭhānaṃ atiparittakaṃ
43. Dosehi sīdāpentassa tath' evāpāyabhūmiyaṃ
atīva bahukaṃ ṭhānaṃ mandam sugatiyaṃ matam
44. Ekapuggalasuttaṇa Kāṇakacchopamena ca
ubhinnaṃ dullabhattam hi veditabbaṃ vijānataṃ
45. Ubhayesaṃ samāyogo khaṇo accantadullabho
attadatthaparo viññū na virodheyya taṃ khaṇam
46. Khaṇassa dullabhattā va Buddhaputtā atanditā
kāmaṃ taco nahāru ca aṭṭhi ca avasussatu
47. Adisvā accutaṃ santaṃ padaṃ sambuddhadesitaṃ
na tāva pallaṅkam imaṃ bhindissāma kathaṇcana
48. Iti sabbādarenā pi bhāvetvā maggaṃ uttamaṃ
khaṇabhaṅgabhayātitaṃ pattā paramanibbutiṃ
49. Tesam paramavīraṇaṃ ussāho 'va acintiyo
kiṃ na dīpeti amhākaṃ khaṇaggassātipātakaṃ
50. Dullabhaṃ atipātīṇ ca laddhā ṭhānaṃ imaṃ budho
jīvite jālamajjhaṭṭhamakasass'eva appake

51. Appassādesu bhogesu nissāresu pabhaṅgusu
sabbadā aghamūlesu asajjanto kathañcana
52. Jano jīvitukāmo va viditaṃ visabhojanaṃ
pāpaṃ samparivajjetvā puññakammarato siyā

Akkhaṇa-dīpana-gāthā samattā.
Paṭhamo kaṇḍo.

II. DASA-AKUSALA-ĀDĪNAVA-GĀTHĀ.

53. Pāpan ti lobhamoheli dosamoheli vā puna
suddhamohena vā yuttā cetanā pāpasaññitā
54. Pāpacetanā jātāni dvārattayavasena ca
apuññakiriyavatthūni dasa hontīti dīpaye
55. Himṣā theyyaññadārānaṃ gamanaṃ kāyikā matā
musā pesuññapharusāṃ samphavācāhi vācikā
56. Abhiṃjhā c'eva vyāpādo micchādītṭhi ca mānasā
ete kammaṇṇapattā asampattā ca vediyā
57. Himṣādibhāvāsampattā pāpacetanasambhavā
Kammaṇṇapattā asampattā vediyā rodhanādikā
58. Satte satto ti saññā ca vadhakacittamupakkamo
tena jīvitānāso ca sahaṭṭhā caturaṅgiko
59. Yathādhippāya-āṇatti tathā taṃ sampatṭicchanāṃ
paṭiññāṃ avināsetvā tathā 'va karaṇaṃ pi ca
60. Payogaṃ heṭṭhā vuttesu chaḍḍetvā saba tehi ca
chalaṅgāṇattiyā hoti pānahimsā ti dīpaye
61. Parapariggahabhaṇḍo ca parapariggahasaññitā
theyyādisv ekacittaṃ ca ṭhānā cāvanam eva ca
Payogo ceti pañcaṅgam adinnaṃ sāhaṭṭhikam matāṃ
62. Yathādhippāyamāṇatti tathā taṃ sampatṭicchanāṃ
paṭiññāṃ avināsetvā tathā 'va karaṇaṃ pi ca
63. Ṭhānā cāvam payogaṃ ca apanetvāna pañcasu
chalaṅgam āṇattiyā hoti adinnaṃ ti padīpaye
64. Parapariggahatitthī ca parapariggahasaññitā
atikammaṇṇacittaṃ ca tathevātikkamo pi ca
evam parassa dāresu caturaṅgo atikkamo
65. Laddhigūhaṇacittaṃ ca vācā tadanulomikā
vacanattapaṭivedho ca musāvādo tivaṅgiko

66. Patthentassa piyattam pi bhedaḍhippāyakassa ca
bhedaṇulomikā vācā pesuññan ti pakāsitā
67. Paraṃ kho bhetukāmassa duṭṭhacittassa jantuno
anittasāvanam vuttam pharusan ti pajānatā
68. Niratthikakathā yā hi rāgadosābhivaḍḍhanī
taṃ rattassa akālena bhāsanā samphasaññitā
69. Aññāya patthanā yāhi paropakaraṇādisu
lobhādimattato yā hi abhijjhā ti pakāsitā
70. Yā sampaduṭṭhacittassa anattāhitakāmatā
byāpādo ti samakkhāto abyāpannehi sabbathā
71. Anattābhiniveso yo n'atthi dinnan ti ādinā
micchādiṭṭhī ti akkhāto sammādiṭṭhī vipakkhiko
72. Imesu khalu vatthūsu nibbattā kammasaññitā
cetanā 'niṭṭhaphaladā taṃ katham iti ce vade
73. Kammavipākāñāṇam hi buddhañāṇan ti bhāsitaṃ
na subuddhan tu aññesaṃ tad añño ko hi ñassati
74. Vacanaṃ anugantvāna tass'evādiccabandhuno
garūpadesaṃ laddhena anumānena vediyaṃ
75. Dasa cūpuññavatthūni yathā phalavasena hi
pabalāni apāyesu phaladān' itarāni tu
76. Manussesu hi jātassa yathā balavasena ca
yathā paccayato vāpi phaladāni kathanti ce
77. Himṣā appāyukattañ ca bāvhabādhattanam pi ca
viyogaḍukkhabāhulyaṃ janet' ubbiggavāsataṃ
78. Daḷiddiyañ ca dīnattaṃ āsābhaṅgañ ca dāruṇaṃ
aññāyattappavattiñ cādinnādāyi labhe naro
79. Sapattabahulo hoti sadā cāpatthititthiko
itthi vā paṇḍako vāpi paradārato naro
80. Vācanādukkhakhinno ca abhūtakkhānatālito
assaddhiyo suduggandhamukho hoti musārato
81. Susambaddhāpi tass'idha mittā bhijjanty akāraṇā
piyasuññakaram yo hi pesuññam akarī purā
82. Diṭṭhaviddesaniyo cāssavanīyakharassaro
hotihākatadoso pi pharusābhirato purā
83. Asambandhaṅgapaccaṅgo anādeyyavaco pi ca
samphappalāpaṃ yo pubbe avadi appayojanaṃ
84. Yaṃ yaṃ ijjhati sādhetuṃ na taṃ tasseha ijjhati
aññāyen' añña-atthesu yo 'bhijjham akarī purā

85. Virūpo hoti accantaṃ visamābādhapīlito
appiyo ca manussānaṃ yo byāpādarato purā
86. Nihīnāsucibhogesu rato mando jaḷo pi ca
duṭṭharogī kuditṭhī ca micchādītṭhī siyā naro
87. Keciḍha majjapānena saha ekūdaseti ca
vadanti taṃ anattathasevanāṃ lobhamohajaṃ
88. Ummatto khittacitto ca nīcavutti mahājaḷo
avaññāto ca hotidha majjapāyī purā naro
89. Daḷiddo maccharī hoti bavhābādhī vibheṭṭhako
appesakkho sadā hoti yo issāmānako purā
90. Thaddho 'vaññātakulajo jaḷo aparipucchako
kukkurādivatāciṇṇo kukkurādi-sahavyataṃ
91. Upapajjati icc evaṃ anantaṃ pāpajaṃ phalaṃ
vīmaṃsitvāna viññeyyaṃ suttamaggānusārato
92. Mayūracandakassāpi vicittā cittakammajā
taṃ taṃ tath'eva viññātā so va lokaggapuggalo
93. Pāpā āsevitā yehi te apāyesu jāyare
na akkhātena pattaḃbaṃ tattha dukkhaṃ anopamaṃ
94. Yena yena pakārena yaṃ yaṃ pāpaṃ kataṃ purā
tassa tassānurūpaṃ va phalaṃ hoti asāhiyaṃ
95. Dussaho dubbaco ghorō duranto duratikkamo
akkhamo atidukkho ti apāyo bhāyitabbako
96. Lobhādhikena pāpena petalokesu jāyare
mohādhikena tiriye niraye dosādhikena hi

III. PETA-DUKKHA-VANṆANĀ-GĀTHĀ.

97. Asaṃvibhāgasilā ye yathāsatti yathābalaṃ
issālukā maccharino te petesūpajāyare
98. Ajjanādini dukkhāni anubhotvā pi ajjitā
ante lobhādhiggahitā yadi petabhavāvahā
99. Atthā-atthāti loko hi kimattham abhijappati
ādimajjhantabhāvesu ye anattābhavā ime
100. Sakammavāritannāpā āhārattham atanditā
ito c'ito ca payatā iti petā ti sadditā
101. Khuppipāsūparissantā kisā thūlasirā tathā
dissamānatṭhisatṭhānā viralantaraphāsulā

102. Piṭṭhikaṇṭakamallinaparicchātodarattacā
apakkasukkhalāpū va vallitā kuñcitā satā
103. Tacatṭhinhārusesaṅgā parinnakkhigaṇḍakā
dīghavyākulakesehi andhakārikatānanā
104. Parūḷhakacchanakhalomā lūkhakaṇhavalittacā
virūpateva ekattha piṇḍitā sabbalokikā
105. Pacchānutāpadukkhena accantaparisisotā
paccakkhato alakkiyā iti diṭṭhehi lakkiyā
106. Anacchāditakopinā aladdhannalavodakā
jighacchāparidāhena parissantā sayanti te
107. Nekavassasahassesu tesam āsāvivaddhano
ehi bhuñja pibāhīti saddo sūyati rittako
108. Asamatthāpi te sabbe ath' odanajalāsayā
mahādukkhena vuṭṭhanti aññoññaṃ avalambiya
109. Uṭṭhānaturitā petā vyatthantā patamānakā
parimocenti ālagge asamatthatayā tayā
110. Pavedhamānaṃ abalam pabalo tvaṃ palambasi
aho nikkaruṇo 'si tvaṃ iti sāmāni yojiya
111. Uṭṭahitvā patante te jalacchāyā va cañcale
aladdhapubbalobhāsā uṭṭhāpeti punappunaṃ
112. Atṭhisauṅghātamattānaṃ uṭṭhānabyasanaṃ kathaṃ
anussaranto dhāreyya jīvitaṃ karuṇāparo
113. Ajja amhehi saddo 'yaṃ yato jātehi sūyati
odanaṃ udakaṃ ceti assasiṅgo va abbhuto
114. Iti te pavadantā 'va paṭicchantā 'va añjalinaṃ
apassantā 'va dātāraṃ dhāvanti disatodisaṃ
115. Tato muhuttamattena tesam āyāsakārako
kaṇṇe daḍḍhasalākā va n'atthi saddopi vijjhati
116. Kiṃ na sossanti te petā n'atthi saddaṃ sudāruṇaṃ
yehi santesu deyyesu khittā n'atthi ti yācakā
117. Te visādaparissantā sabhāvenāpi dubbalā
patanti tālāchinnā va vicchinnāsā visañño
118. Yaṃ jighacchādukkhaṃ loke ekāhacchinnabhattato
dussahaṃ tañ ca petānaṃ ko dukkhaṃ cintayissati
119. Kesañci romaṃkupehi jālāmālā samuṭṭhitā
dahanti sakalaṃ dehaṃ aggijālā va sāsayaṃ
120. Kucchi jighacchādāhena bāhiraṃ dehajagginaṃ
cittaṃ pacchānutāpena petānaṃ dayhate sadā

121. Vicchadditaṃ nuṭṭhubhitaṃ vijātānañ ca yaṃ
malāṃ
yadaññañ cāpi asuci lokenātijigucchayaṃ
122. Tadatthañ cāpi te petā dhāvantaṃ nekayojanaṃ
acchinditvāna aññoññaṃ labhanti na labhanti ca
123. Chāyā ātapataṃ yanti rittatañ ca mahāsaraṃ
uṇhā ca honti petānaṃ vātā pakatisitalā
124. Phusanti aggijālā vā sisirā candaraṃsiyo
sabbāṃ vipariyayaṃ hoti yaṃ loke sādhusammatāṃ
125. Petalokabhavaṃ dukkhaṃ anantaṃ santajīvikā
kathan nu vaṇṇayantiha bindumattaṃ 'va vaṇṇitaṃ
126. Evaṃ khudhāparetānaṃ petānaṃ dukkhajīvaṇaṃ
icchāvighātaṃ dukkhaṃ kiṃ naraṃ nātiriccati
127. Viditvā pettivisaye dukkhaṃ lobhopapāditāṃ
lobhasattuvināsāya katussāho hi paññavā
128. Dānaṃ satthaṃ sabhāyā me patiggāhā ti cintiya
samaṇisaṃ apī dānaṃ dadeyya avisaṅkito

IV. TIRACCHĀNA-DUKKHA-VAṆṆANĀ-GĀTHĀ.

129. Dunniggame mahādukkhe tibbarāge mahābhaye
vidhammasaññe jāyanti tiracchāne pi pāpato
130. Tiriyato eva cintenti gacchanti ca sayanti ca
tirogaticchā dhammesu tiracchānā tato matā
131. Tiracchajātisaṅkhāhi katatthehi pi dukkarā
tāsu dukkhaṃ mahattaṃ ko sakalaṃ vaṇṇayissati
132. Pūtimacche vaṇ'evāpi tathā candanikāya vā
kuṭṭhitāsuciduggandhaphenile samale hi vā
133. Keci sattā vijāyanti jāyanti vicaranti ca
khādanti kāmāṃ sevanti sayanti ca miyanti ca
134. Atho imasmim dehe pi sakalāsuci-ākare
asitikulamattāni kimīnaṃ niyatāni hi
135. Tesāṃ saputtanattānaṃ yato sūtigharo py ayaṃ
pavuddhi kalabhatthānaṃ caṅkamo sayanigharo
136. Khādanīyaṃ malatthānaṃ rogabhogādibhūmi ca
dehavicchaḍḍanaṭṭhānaṃ susānañ ca idaṃ yato
Tato dehe virajjanti na rajjanti vipassino
137. Accantāsucijātānaṃ amejjhāhārabhōjanaṃ
cintāpucchadḍanakarī kimu tajjātidadassanaṃ

138. Jātā khalu tiracchāne thalajajjalajā pi vā
aññonnam pi bhītā va sayanti vicaranti ca
139. Vālalomanakhanahārumamsasiṅgaṭṭhikādinam
kāraṇā keci niddosā mariyanti anekadhā
140. Cammuppāṭanadukkkena phandantā gāvi-ādayo
yaṃ dukkham adhigacchanti kā nu tassopamā siyā
141. Vijjhitvā akkhiyugalam vilambitvā avaṃsirā
niyantā māraṇatthāya dukkham papponti aṇḍajā
142. Sajīvā 'va jale uṇhe khipitvā paccamānakā
yaṃ dukkham adhigacchanti taṃ ko khalu minis-
sati
143. Aditṭhapubbatthalakā avicchinnodake ratā
niddayehe manussehi sajīvā 'va samuddhaṭā
144. Nihitā lukha-paṃsumhi pāsānena samutthaṭā
samudditāpāturitā khuppiṭāpāsābalāhatā
145. Karuṇaṃ parikujantā samūtāpitubandhavā
aladdha-parivattantā anantaritavedanā
146. Yaṃ dukkham adhigacchanti niddosā saṅkhasip-
pikā
tesaṃ dukkhalavaṃsam pi nāhaṃ sakkomi dīpitum
147. Vahanti avasā keci daṇḍaṃkusakasāhatā
patodapaṇhipānīhi bahuso paritajjitā
148. Baddhā nekehi rajjūhi aladdhachandacārino
pabalā dubbale satte sakammaparīnāmītā
149. Yesaṃ sabbaṃ parāyattaṃ chandacāro na vijjati
tesaṃ dukkhassa pariyantaṃ tadañño ko hi ñassati
150. Keci yuttā ratha-dhure naṅgale sakāṭehi vā
vahanti vaṇitakkhandā tajjitā atibhāriyaṃ
151. Nāhaṃ sakkomi vahitum uṇho chāto pipāsito
bhāriyaṃ ti ca vattum pi yesaṃ satti na vijjati
152. Tesaṃ āropayitvāna avisayhaṃ mahābharaṃ
asamatthe ṭhite dīne tālayanti punappunaṃ
153. Kaḍḍhanti nāsārajjūhi vālaṃ nibbeṭṭhayanti ca
nibbijjhanti patodehi paṇhihi paharanti ca
154. Dahanti vālamūlamsapitṭhipassodarādisu
kaṇṇe chindanti tajjanti vilikkhanti ca sabbaso
155. Te bhītā utṭahantā ca patantā asamatthato
yaṃ dukkham adhigacchanti ko nu taṃ dīpayissati

156. Tiracchānesu lokena devatāsāti sammata
rasaggassopadānena mātā va paripositā
157. Manuññā maṅgalā puññā suddhidāti ca saññitā
tāsam pi dukkham atulaṃ tattha aññesu kā kathā
158. Pāde khānusu bandhitvā katvā aggiṃ samantato
tasite puna pāyetvā duppeyyaṃ lavaṇodakaṃ
159. Viritte puna pāyetvā sudukkhaṃ kaṭukodakaṃ
mahādaṇḍehi nekehi ākoṭetvāna niddayaṃ
160. Jivādāhaṃ vidayhantā yavane gāvi-ādayo
mahādāhaparissanto passanto pāpajam phalaṃ
161. Vissaraṃ viravantā 'va nissasanta 'va āyatam
milātadinavadanā udikkhanta ito tato
162. Yaṃ dukkham anubhontiha savaṇe pi asāhiyaṃ
taṃ dukkhaṃ cintayantassa hadayaṃ phalaṃ va
me
163. Yā hi bālattane nāma sabbalokānukampiye
anukampā vipannā 'va sā tiracchānajātiyaṃ
taṃ kathaṃ iti ce viññū vade visadamatthato
164. Asahantā viyogantu muhuttam pi ca mātuyā
pillakā atimandattā anāthā sayitā tahiṃ
165. Kathaṃ na dissate ambā tadā pāto va niggatā
kinnu me pillakā atthi iti cinta pi n'atthi vā
166. Iti cintāparā hutvā kujanta dīnalocanā
udikkhanta gataḍisaṃ ussiṅghanta disodisaṃ
167. Disvā 'va mātaraṃ sāyaṃ gocarāto samāgataṃ
pahaṭṭhā paṭidhāvanti pāmujjubbillabhāvato
168. Vissatthe mātupemena vilaṅghante samantato
lālante kaṇṇapucche pi salilopagate ca te
169. Chāte yāte thanaṃ pātuṃ mātānoti sinehato
taruṇe taruṇakkhihi cañcalehi udikkhitā
170. Chaḍḍetvā puttapemañ ca addhiṭṭhāya ca rud-
datam
taṃ khaṇen' eva aññā va jātā mātā pi puttake
171. Viravant' eva karuṇaṃ phandante yadi khādati
ito paraṃ kiṃ vattabbaṃ bhayaṃ tiriyasambhayaṃ
172. Yatthāgacchati puttānaṃ mātuto pi mahābhayaṃ
yattha n'atthi ti vissambho lajjādhmmaṃsaṭi pi vā
akattabban ti vā tambā kathaṃ niggamaṇaṃ siyā

173. Ayam pi dunniggamano niccubbego mahādukho
aññoññabhakkho asivo mohajālāvaguṇṭhito
174. Sabbānatthasamavāyo tiracchāno ti saññito
saṃsāre saṃsaranānaṃ sakkilesāna nicchayā
175. Siyā aditthasaccānaṃ iti saṃviggamānaso
saccābhisamayatthāya parakkamati paṇḍito

V. PĀPĀDĪNAVA-GĀTHĀ.

176. Adhimattāni pāpāni avisaṅkā caranti ye
niraye te mahāghore uppajjanti asaṃsayam
177. Sukhaṃ ayo ti saṅkhātā yahiṃ so no palabbhati
niggatāyo ti nirayo iti vutto tadaññūhi
178. Catukkaṇṇo catudvāro vibhatto bhāgasō mito
ayopākārapariyanto ayasā paṭikujjito
179. Tassa ayomayā bhūmi jalitā tejasū yutā
samantā yojanasatā phutā tiṭṭhati sabbadā
180. Katapāpo pi yaṃ dukkhaṃ ghaṇajālanirantare
jalamānaṅgapaccaṅgo anubhoti avīciyaṃ
181. Vissaraṃ viravanto 'va dhāvanto ca ito tato
tass' ekadesamattam pi ko samatto vibhāvito
182. Yassāyomayam onaddhaṃ kapālam bahalam pi ca
anto aggijavāditam anantaṃ aṇṇavodakaṃ
183. Catuddisāto pakkhantaṃ khaṇena yadi sussati
tass' anto vattamānassa sukhumūlasaririno
184. Viliyamānagattassa āturassa viphandato
khalantassa patantassa mucchantassa muhūṃ
muhūṃ
āsābhaṅgābhittunnassa āyāsena vikampato
185. Vilapantassa karuṇaṃ anāthassa vicintato
asayhaṃ atulaṃ tibbaṃ ko dukkhaṃ vaṇṇayissati
186. Simbalīṃ āyasatthūlaṃ soḷasaṅgulakaṇṭakaṃ
jālamālāparikkhitaṃ uddhaṃ yojanaṃ uggataṃ
187. Caṇḍehi Yamadūtehi daṇḍiyanto punappunaṃ
viddho patodayatthiṃ sattiyaḍiṃ cāhato
188. Viphālitaṅgapaccaṅgo viravanto 'va vissaraṃ
bhīto rudam mukho dīno āruhanto punappunaṃ

189. Ubbattetvāna tu mukhaṃ udikkhanto 'va rakkhase bhayena vinimilento aṅgaṃ aṅge 'va gūhayaṃ
190. Aladdhā liyanatṭhānaṃ vedhamāno vicetano anubhoti hi yaṃ dukkhaṃ tassa kā upamā siyā
191. Ekantadukkhā nirayā yato evaṃ sudāruṇā na akkhāṇena pattabbam iti tasmā jino 'bravi
192. Yathāhi antaraṃ dūraṃ aggino candanassa ca tath' eva antaraṃ dūraṃ nirayaggi idhaggaṇaṃ
193. 'Tisattisataviddhassa yaṃ dukkhaṃ avicintiyaṃ tan nerayikadukkhassa himavāsāsapantaraṃ
194. Avicī gūthanirayo kukkuḷaṃ koṭisimbali asipattavanaṃ cāpi tathā khārodikā nadī
195. Aṅgarapabbato cāpi saṅghātaṃ roruvam pi ca kūlahatthi mahāyanto lohakumbhādikā pi ca
196. Amitā dussalā bhīmā ghorā hadayadāruṇā mahādukkhānubhotabbā niraye pāpakamminā
197. Etesu ekamekassa vipāko pi anappako dubbaco atha nisesesaṃ nekavassasatesu pi
198. Taṃ hi nerayikaṃ dukkhaṃ plusitvā veditabbakaṃ vadanto pi ca nisesesaṃ kathaṃ taṃ dīpayissati
199. Ettha aggī ti vutte 'va kinna pādo dahissati asaddahanto akkanto dukkhaṃ pappoti dāruṇaṃ
200. Tasmā isinaṃ vacanaṃ saddahanto vicakkhāṇo pāpakammāni vajjetvāna taṃ pappoti ālayaṃ
201. Kaṇṭakena pi viddhassa ghatabinduviḷiyanāṃ yāvataṃ aggidāho hi patikāro pi dukkhamo
202. Nekavassasahassesu niraye tikhiṇagginā ekajālakatānaṃ ko dukkhassa khamanaṃ vade
203. Ekaggikkhandhabhūtāpi kammena parirundhitā niraye yadi jīvanti aho kammaṃ sudāruṇaṃ
204. Atimandasukhass'atthaṃ yaṃ muhuttana kibbisaṃ kataṃ tassātulaṃ kālaṃ phalaṃ yadi tu īdisaṃ
205. Ko hi mānusaḍukkhena mahantenāpi atṭṭito muhuttam pi anumatto kare pāpadaraṃ naro
206. Aho mohānubhāvo 'yaṃ yenāyaṃ parimohito evaṃ dukkhāvahāṃ kammaṃ karoti ca sukhatthiko
207. Bhāyitabbam hi pāpato evaṃ dukkhaphalaṃ yato kusale ādaro nīccam kattabbo dukkhabhirunā

208. Padittañṅārakāsaṃ 'va papātaṃ va bhayānakaṃ
passanto duggatimaggam pāpaṃ samparivajjaye
209. Amate ca vise cāpi yathā hatthagate naro
anādiyitvā amataṃ visam bhuñjeyya dāruṇaṃ
210. Evaṃ hi sampadamidaṃ labhitvā mānusaṃ bhavaṃ
puññakammaṃ vivajjetvā pāpakammābhisevanaṃ

VI. PUṆṆA-PHAL-UDDESA-GĀTHĀ.

211. Puññaṃ ti rāgādīnaṃ tu paṭipakkhā hi cetanā
paññādiguṇasaṃyuttā viññeyyā sukhadāyikā
212. Sā dānādisu ekeke yadā dvādasā vatthusu
vattate tena ten' eva nāmena vohariyati
213. Dānaṃ silaṃ ca bhāvanā pattipattānumodanā
desanā savanaṃ pūjā veyyāvaccam pasamsanā
saraṇam anussati c' eva puññavatthūni bārasa
214. Annādidānavatthūnaṃ cāgo subuddhipubbako
yo taṃ dānaṃ ti dīpen ti buddhā dānaggadāyino
215. Kāyakammā vacikammā sāvajjā viratīhi yā
micchājīvā ca taṃ silaṃ iti vuttaṃ mahesinā
216. Cittassopakkilesānaṃ yā cintāpaṭipakkhikā
tassā yā bhāvanā sā hi bhāvanā ti pakittitā
217. Param uddissa yaṃ dānaṃ anavatthādi dīyate
pattidānaṃ ti taṃ ahu yuttasaddhammadesakā
218. Maddi va puttadānamhi dinnass' abbhanumodanā
pattānumodanā tiha vuttā uttamavādīnā
219. Hitajjhāsayato yā hi parassa hitadesanā
desanāmayapuññaṃ ti desayi taṃ sudesako
220. Vihāya vikkhepamalaṃ atthikatvāna sādhuṇaṃ
saddhammasavanaṃ ettha savanaṃ ti pakāsitaṃ
221. Guṇayuttesu sakkārakiriya vandanādikā
pūjārahena mutinā pūjā ti parikittitā
222. Gilānaguṇavantaṇaṃ dānādikiriyaṃ vā
āsanodakadānādi veyyāvaccan ti saññitaṃ
223. Kusalaṃ hi karontānaṃ pahāsussāhakārikā
guṇato vaṇṇanā yā sā pasamsā ti pakittitā
224. Guṇasambhāvanā pubbaṃ tūpasāññāya bhāvato
vatthu-ttayaṃ saraṇāgamaṇaṃ saraṇaṃ matam

225. Chaḷānussativatthūsu aññesu kusalesu vā
upaklesavinimmuttā guṇato 'nussatiha yā
226. Imesu khalu vatthūsu nibbattā puññasammata
cetanā itṭhaphaladā taṃ kathaṃ iti ce vade
227. Vutto v' assa parihāro imass' etam phalaṃ ti ca
gurūpadesāgamato kiñci mattaṃ bhaṇīyati
228. Dānaṃ bhogāvahaṃ silaṃ kulasaggādisādhakaṃ
rūpārūpabhavābhiññāmokkhā bhāvanasambhava
229. Pattidānaṃ dānaphalaṃ modanābhāsadāyikā
desanā savanā cāpi ubho paññāvahā matā
230. Pūjāhi pūjanīyesu kulesu udayāvahā
veyyāvaccaṃ parivārasampadāhetu sammataṃ
231. Pāsamsiyam pasamsāya saraṇeṃ' araṇattanaṃ
anussativisesassa sabbā sampattiyo phalaṃ
232. Sadisaṃ tu phalaṃ evaṃ phalaṃ visadisam pi ca
paccayānaṃ visesena anantam iti vediyaṃ
233. Maggaṃ appitacittaṃ ca ṭhapetvā bhāvanāmaye
sabbam dānādikaṃ puññaṃ kāmālokaḥphalāvahaṃ
234. Āyu-r-ārogyavaṇṇaṃ ca yaso kitti kulaṃ balaṃ
rajjam indattanaṃ bhogo buddharūpādikā pi ca
235. Yā hi aññāpi sampatti vipākasukhapaccaya
maggajjhānaphale hitvā sakalā kāmupaññajā
236. Rūpārūpikapuññaṃ tu rūpārūpabhavāvahaṃ
maggāṃ catubbiddhaṃ cāpi yathā sakaphalāvahaṃ
237. Ete āsevita yehi te saggesūpajāyare
na akkhānena pattabbaṃ sukhaṃ tattha anopa-
maṃ
238. Saggesu hetṭhimasukhaṃ cakkavattisukhena hi
pañimattakapāsānahimavantantaram mataṃ
239. Yāni paññāsa-vassāni manussānaṃ dīnaṃ tahiṃ
timsarattindivo māso māsā dvādasā vaccharaṃ
tena saṃvaccharen' āyu dībbaṃ pañca satam mataṃ
240. Hetṭhimānaṃ tu devānaṃ āyuno hi catugguṇaṃ
uparūpari devānaṃ channaṃ cāpi vijāniyaṃ
241. Ratanuttamacittēhi vihaṇḍapathacārihi
vimānehi carantānaṃ ko sukhaṃ vaṇṇayissati
242. Eko 'va rukkho phalati sabbam icchānukulakaṃ
yamhi tattha vasantānaṃ ko sukhaṃ vaṇṇayissati

243. Sugandhā sukhasamphassā sovaṇṇāpi pilandhanā
yesaṃ puñṇena ko tesāṃ sukhaggaṃ vaṇṇayissati
244. Accharāvijjusañcārā accherasatamaṇḍitā
muttā vālukasañchannā yuttā puñṇaphalattane
245. Sampaphullalatā lambamanuñṇā gindamaṇḍitā
vicittapattapakkhinaṃ vaggunigghosanāditā
246. Suvaṇṇamaṇisopānanilāmala jalāsaya
avaṇṇarahitā 'neka sugandhakusumotthata
247. Puñṇakammamahāsippikappitā pītivaddhanā
pāpakammaratāvāsā vipakkhasukhadāyikā
248. Sabbotukasukhā rammā uyyānā nandanā dayo
ye pamodenti ko tesāṃ sukhaggaṃ vaṇṇayissati
249. Sarālaṇkā ravavaṇṇādi yāsaṃ secchāvasānugā
tāhi saddhiṃ ramantānaṃ kathaṃ dukkhāgamo siyā
250. Arogā ajarā yesaṃ padipacciva nimmalā
kāyā sayampabhā tesāṃ ko sukhaṃ vaṇṇayissati
251. Ārammaṇaṃ parittam pi yatrattṭhassāmanāpiyaṃ
dullabhaṃ tamhi saggamhi ko sukhaṃ vaṇṇayissati
252. Abbhutaṃ kāmajaṃ sukhaṃ deva lokamhi yādisaṃ
taṃ tathā 'va padesaṇṇū ko sukhaṃ vaṇṇayissati
253. Puñṇesu lāmakassāpi ko disvā phalam idisaṃ
saṇhāreyya muhuttam pi puñṇakriyaparakkamaṃ
254. Hinaṃ gammaṃ anariyaṃ iti sambuddhaninditaṃ
sukhaṃ kāmāvacarikaṃ tassāp'evaṃ ulāratā
255. Jhāyino amitābhā ye pitibhakkhā mahiddhikā
brahmāno ko sukhaṃ tesāṃ na muni vaṇṇayissati
256. Tibhāgakappaṃ jīvanti brahmalokesu hetṭhimā
caturāsītisahassāni kappāni tesu uttamā
257. Pūrā sāsapiyo kottṭhe sabbato yojanāyato
tato vassasate puṇṇe chaḍḍetvā ekam ekam
yāvata rittakaṃ hoti dīgho kappo tato pi ca
258. Āyuna eva viññeyyo tesāṃ seso sukhodayo
iminā pūtikāyena mandakālena sādhiyo
259. Neka kappasataṃ āyu sukhaṇ cāpi manomayaṃ
yesaṃ tesāṃ sukhaggassa kā ettha upamā siyā
260. Visiṭṭhaṃ iha yaṃ puñṇaṃ nibbānāvahaṃ eva
taṃ
ulāraphaladaṃ evaṃ brahmalokesu majjhimam

261. Parittam kāmālokaṃhi pañca kāmagaṇodayam
aññaṃ dvayaṃ hitasukhaṃ sabbaṃ deti asesakaṃ
262. Sudullabhaṃ bubbuladubbalaṃ imaṃ
sarīraṃ evaṃ vidhapuññasādhakaṃ
Apuññakammesu payojayaṃ jano
sinerumuddhā patito va sociyo

VII. DĀNĀNISAMSA-GĀTHĀ.

263. Punāpi puññavatthūnaṃ ānisamsamahantataṃ
kiñci mattaṃ bhaṇissāmi suddhānaṃ buddhimoda-
kaṃ
264. Cittavatthu-paṭiggāhavasā dānavisesatā
hīnamajjhavisiṭṭhaṃ taṃ bhogasaggavimokkha-
daṃ
265. Dānaṃ khalu sabhāvena saggamānusabhogaḍaṃ
pariṇāmaḍasena' eva hoti mokkhūpanissayaṃ
266. Deyyadhammapaṭiggāhakammakammaphalesu hi
lobhādīnaṃ abhāvena hoti cittassa sampadā
267. Idha majjavanijjādi paropaddavaṃ eva ca
akatvā nīyato laddhaṃ hoti vatthussa sampadā
268. Lābhālābhopabhogesu lobhādīnaṃ abhāvato
santamānasatā hoti paṭiggāhakasampadā
269. Tihi dvihi ath' ekena suvisuddhaṃ tidhāpi ca
visuddhañ ca visiṭṭhaṃ ti ñeyyaṃ dānaṃ yathakk-
maṃ
270. Yathā sāsapamattamhā bijā nigrodhapādapo
jāyate satasākhadḍho mahānīlambudopamo
271. Tath' eva puññakammamhā anumhā vipulaṃ pha-
laṃ
hoti appapuññaṃ ti nāvamaññeyya paṇḍito
272. Paccayaṇaṃ bale laddhe diṭṭhadhamme parattha ca
puññakammaṃ apuññañ ca phalaṃ ti vijāniyaṃ
273. Sandiṭṭhikaṃ phalaṃ bijā aṅkuraṃ vātimandakaṃ
pārattikaṃ phalaṃ yaṃ taṃ phalaṃ va avicintiyaṃ
274. Sandiṭṭhikaṃ pañcavidhaṃ dadato vipulaṃ phalaṃ
sihassa senāpatino munisihena bhāsitaṃ

275. Piyo dānapati hoti gimhakāle va ambudo
bhajanti taṇi bahū sattā phalarukkhaṃ va aṇḍajā
276. Kittisaddaṇ ca pappoti tilokamahitaṃ hitaṃ
dāyako sasarājā va narindo 'rindamo viya
277. Visārado va parisam pasaṅkamati dāyako
katassamo va satthesu parisam akatassamaṃ
278. Yadā antimaseyyāyaṃ jarārogābhipīlito
pubbakammajave sante sayito hoti dukkhito
279. Diṭṭhāritṭho ca vejjeḥi mahāhikkābhipīlito
tujjamāno 'va sūlehi chijjamānesu sandhisu
280. Tatoparujjhamānesu indriyesu asesato
indriye uparujjhante andhakāre upāgato
281. Mahāsokābhitunnesu rudamānesu bandhusu
khate khārena sitto va bandhusokena addito
282. Attāṇe sabbato jāte āgate ca mahabbhaye
mahāpapātaṃ pāte va bhūsaṃ mūyhati mānasam
283. Tadā akatapūñṇassa katapūñṇassa vāpi ca
sukammaṃ samupatṭhāti apakāropakārato
284. Yāni 'ssa tamhi samaye pāpakāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasam
285. Tadā 'niṭṭhanimittāni atighorāni dissare
nirayapūlaggi-ādini nirayagāmiṃsa jantuno
286. Tambakkhike vaṇkadāṭhe haridāṭhī siroruhe
ludde añjanapūñjābhe uggadaṇḍe sudāruṇe
287. Karuṇaṃ dūrato katvā kāladaṇḍena āgate
Yamadūte tadā disvā byathate tassa mānasam
288. Tadā mucchā pipāsā ca jaro ca abhivaḍḍhati
pacchānutāpadukkhaṃ taṃ accantaṃ abhimaddati
289. Sokasallena viddho so patto byasanasāgaram
samattho vā katattāno cinteti bhūsaṃ īdisaṃ
290. Akataṃ vata kalyāṇaṃ kataṃ kibbisakam mayā
avaso 'nubhavissāmi niraye pāpajaṃ phalaṃ
291. Icc' evaṃ viravanto va bhūto ubbiggamānaso
sakena pāpakammena phandanto vivaso 'va so
292. Maṇḍuko daddubheneva nirayaṃ niyati dummati
sammūḷhamaraṇaṃ tassa niyataṃ pāpakammino
293. Evaṃ durantaṃ maraṇaṃ sabbasattānubhāviyaṃ
duratikkamaṇaṃ ghoraṃ avassaṃ āgamiṃsati

294. Tattha dāruṇakammassa dukkhaṃ hoti hi īdisaṃ
apakkamati taṃ dukkhaṃ dūrato akatāgaso
295. Katapuñño pana yadā maccuvegena addito
tath'eva sayito hoti sayena mārāṇantike
296. Yāni 'ssa tamhi samaye kalyāṇāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasam
297. Tadā yitṭhanimittāni anukulāni dissare
aggayānavimānādi saggagāmiṣṣa jantuno
298. Accharāgaṇasaṅghuṭṭhe accherasatamaṇḍite
vimānayāne disvāna hoti tassa udaggaṭṭā
299. Tadā so paramassāsaṃ labhate dāyako naro
vajjitvā jīṇṇakaṃ sālāṃ pūsādārohaṇo viya
300. Sukataṃ vata kalyāṇaṃ bhīrutāṇaṃ katam mayā
ulāraṃ anubhossāmi sagge kusulajam phalaṃ
301. Iti so sampahaṭṭho 'va abhito sampamodito
sakena puñṇakammena accantam upalālito
302. Puñṇakammaratāvāsaṃ saggam nīyati paṇḍito
amūlhamaraṇaṃ tassa nīyataṃ puñṇakammīno
303. Tasmāhi dānapatino amūlhamaraṇena ca
sanditṭhakaphalānīti pañca vuttāni tādina
304. Maccuno uggaḍaṇḍassa mukhantaragatam pi ca
yadi toseti puñṇaṃ taṃ akaronto 'va vañcīto
305. Sanditṭhikānisamsā hi anantā dānasambhavā
pañceti hi vineyyānaṃ vasena paridipitaṃ
306. Parassa vissāsaṇīyo sajanassa yasāvaho
kulālaṇkārabbhūto 'va saṃsitānaṃ mudāvaho
307. Nāthabbhūto anāthānaṃ sabbesaṃ pītivaddhana
sataṇ ca sukhasamvāso satataṃ hoti dāyako
308. Setṭho ti sammato hoti dutṭhehi ca adhaṃsiyo
itṭhado ti mudā loko pahaṭṭho taṃ udikkhati
309. Yaṃ yaṃ disaṃ dānapati rittahaṭṭho 'va gacchati
sūbhisamkhārīkā tassa sulabhā honti paccayā
310. Bahusādhāraṇā bhogā sabbaverabhayaṇvahā
mayā averasukhadā asādhāraṇakā katā
311. Mahānidhānaṃ nihiṭaṃ akkhayaṃ anugāmiyaṃ
avilopiyaṃ aññehi anantasukhadāyakaṃ
312. Āpadāsu sahāyo me abhejjo appadussiyo
guṇaḍḍho anukulo ca gahito sabbadā hito

313. Saggiṇojoharo coro hato maccherarakkhaso
issāpisāco vihato assāso paramo kato
314. Lobhapāso samucchinnō dosasattu vināsito
hitāvagunṭhanam thūlam mohajālam vighātitaṃ
315. Anāthānam kapaṇatā hatā sampattiyā mama
pariggahakato dipo bhīme saṃsārasāgare
316. Vadḍhimulāṃ sunikkhittaṃ paṭiggāhamahākule
adḍhatā hi anantā me paraloke bhavissati
317. Asāratarabhogehi sārādānaṃ paraṃ kataṃ
kataṃ saggassa sopānaṃ sukhārohaṃ acañcalaṃ
318. Virasattā anugatā mārasattu viniṇṇito
sabbasampattibhijam me ropitaṃ nānuposiyaṃ
319. Nipphādito bhaddaghaṭo patthitattopadāyako
vañcitā nāsamulā me sañcitā guṇasampadā
320. Sādhūhi sakkato jāto sādhuṇaṃ upanissayo
sādhuṇaṃ yā gati sā me icchāmatto pasādhīyā
321. Duggatiyo pidahitā aggāṃ puññaṃ visodhitaṃ
magganāvāya patthānaṃ ṭhapitaṃ ujukaṃ thiraṃ
322. Sabbānatthāvahe atthe atthikānaṃ dadāṃ ahaṃ
ānisamsodadhippatto saphalaṃ jivitaṃ mama
323. Icc' evaṃ saramāno so attano cāgasampadaṃ
atihattho udaggo 'va sadā jīvati dāyako
324. Yaṃ hi dānapati dīnaṃ yācakaṃ samupāgataṃ
laddhatthaṃ passati hattham tato kiṃ vipulaṃ
phalaṃ
325. Dīnassa dānaṃ āsajja tuṭṭhaṃ itthattasiddhiyā
suphullakamalobhāsaṃ dassanīyataram mukhaṃ
326. Dātā disvānubhavati laddhā sādharānaṃ sukhaṃ
alaṃ dānaphalaṃ etaṃ noce pi paralokiyaṃ
327. Sandiṭṭhikaṃ dānaphalaṃ anantaṃ evamādikaṃ
paralokaphalaṃ tassa ko samattho 'vagāhitaṃ
328. Aggaṃ saṅgahavatthūnaṃ maggaṃ saggassa añja-
saṃ
pāramīnaṃ cāth' aggaṃ ca dānaṃ bhogaggadāyakaṃ
329. Itthattasādhakatayā dānaṃ bhaddaghaṭopamaṃ
paralokaphalantassa kathaṃ vaṇṇeyya mādiso
330. Mahākāruṇiken'eva maṃsanettādi-dāyinaṃ
mahāphalattaṃ dānassa suttantesu vibhāvitaṃ

331. Evaṃ mahāguṇaṃ dānaṃ deyyadhamme sa yācake
vijjamāne adento hi dhuvaṃ bhavati vañcito
332. Dinnaṃ phalatthinaṃ dānaṃ vaṇijjaṃ va jigucchayaṃ
sabbathā aparāmatthaṃ viṣiṭṭhaṃ ti padipitaṃ
333. Bhavabhogavisesatthaṃ āmatṭhaditṭhi-ādihi
yaṃ dānaṃ taṃ parāmatthaṃ anāmatthaṃ vipari-
yaye
334. Atthikānaṃ karuṇayā bhavanittharaṇatthinaṃ
bodhisattena yaṃ dānaṃ diyate taṃ viṣiṭṭhakaṃ
335. Bhavabhogatthiko hīno majjho attasukhatthiko
uttamo sabbasattānaṃ dukkhūpasamanatthiko
336. Yato dadāti dānāni tasmā dhīrā atanditā
uttamen' eva vidhinaṃ denti dānāni sādhabo

VIII. SĪLĀNISAMSA-GĀTHĀ.

337. Dānānisamsā ye vuttā nissesū sīlato pi ca
bhavanti adhikā cāpi anantā silasambhavā
338. Sattānaṃ tv appameyyānaṃ dussilā virato jano
averaṃ abhayaṃ cāpi abyāpajjhasukhaṃ pi ca
339. Dadāti datvā pacchā so averaṃ abhayaṃ pi ca
abyāpajjhasukhaṃ cāpi labhatiti jino 'bravi
340. Vuttādānānisamsāhi silasampattiyaṃ pi ca
honti eveti viññeyyā anayāsuttiiyuttiiyā
341. Sikkhāpadātikkamato indriyānaṃ aguttito
micchājīvopabhogā ca viratīhi catubbidhā
342. Sīlaṃ catubbidhaṃ pātimokkhaṃ indriyasamvaro
ājīvapārisuddhi ca sīlaṃ paccayanissitaṃ
343. Saddhā satī ca viriyaṃ paṇṇā ca anupubbato
catubbidhadhuren' eva taṃ sīlaṃ parirakkhiyaṃ
344. Paṇidhānamhi paṭṭhāya yo paresaṃ hitāhitaṃ
viceyya ṇatvā akkhāsi vinayādi vināyako
345. Sabbaññū so hi Bhagavā sabbadā karuṇāparo
avañjhavādi atulo abbhutoruṇākaro
346. Tena ṇatvā paṭikkhittaṃ yaṃ anuṃ thūlam eva vā
anatikkamanīyaṃ taṃ jīvītātikame pi ca
347. Āṇā hi maggasāmissa anumattā pi viññunā
mahāmerudurukkhepā iti disvā pi rakkhiyā

348. Atikkamitvā vacanam khuddadesissarassa ca
dukkham pappoti ce kinnu sabbalokissarassa tam
349. Munindānam atikkamma kusaggacchedamattato
erapattena yaṃ laddham tad idaṃ dīpayissati
350. Sabbesaṃ sattadosānaṃ vinayopāyakovido
so 'va satthā pajānāti nāhaṃ jānāmi kiñcanam
351. Vejjo Komārabhacco va bālakānaṃ hitāhitam
jānanti na tu bālā te evarūpā mayam idha
352. Aggim pakkhanda athavā pabbataggā pateti vā
yadi vakkhati kattabbaṃ nātakārihi so jino
353. Anatikkamanīyan ti yaṃ vuttam tena satthunā
jīvakāmo papātam va ārakā tam vivajjaye
354. Ice' evaṃ saddhayā sādhu paṭicehitvāna mud-
dhanā
yathānuttivasen' eva kattabbaṃ satthu sāsanaṃ
355. Evaṃ saddhāduren' eva pātimokkham hi rak-
khitam
anantaṃ phaladaṃ hoti jīnasammānamanditam
356. Chasu dvāresu atthānaṃ āpāthāgamane sati
satidovārikaṃ tattha upatṭhāpeyya paṇḍito
357. Te kilesamahācorā ālambanavanāsaya
na dhamṣenti manogehaṃ satārakkhe upatṭhite
358. Alan diṭṭhamhi diṭṭham va tad uddham na vikap-
piyaṃ
abhūtasāṅkappabalā bālā natthā harī viya
359. Disvā asucipiṇḍassa vaṇṇamattam va bāliya
aladdhā sādisaṃ kiñci yojenti padumādihi
360. Thanam soṇṇasamuggāham mukham phullambujo-
pamaṃ
nettā nilambu janibhā muttā dantehi nijjitā
361. Aṅgaṃ aninditaṅgāya anaṅgasaṅgavaḍḍhanam
ice' evamādicintentā cittaṃ dūsentī attano
362. 'Tato mohavasen' ettha saṅgapāsenā vethitā
anayabyasanaṃ ghoraṃ papponti parikappitā
363. Amejhapotthakākāraṃ tanucchavivimohitā
dehaṃ sabhāvato datṭham na sakkonti putthujjanā
364. Indriyāni kilesenti dose samrakkhitum pare
indriyatthesu saṅgan tu vārenti jīnasāvaka

365. Satārakkho hi samaṇo indriyindriyagocare
aniccādiṃ vipassanto sajjanīyaṃ na passati
366. Indriyassemi dunnīto dūrato hitamaggato
apaviddho jano loka sadevāsurarakkhaso
367. Satiyaṃ tamhi bandhitvā te duṭṭhasse sududdame
paññāpatodā sarenti samaṇā satigocare
368. Sarīravedanācittadhammesu asubhādikā
passitabbā yathātaṇṇaṃ vuttā 'va satigocarā
369. Yaṃ yaṃ ālambanaṃ nātuṃ icchanti jinasāvakā
satiyā taṃ vipassitvā pacchā pesenti te mano
370. Evaṃ satiparāṇaṃ tu dosā vicchinnaṃ paccayā
nāvagāhanti cittaṃggaṃ narakaggaṃ va nīrajā
371. Tasmā satidhuraṇ' eva sammāsambuddhasāvakā
paripūrenti nissāṅgā sīlaṃ indriyasāṇivaraṃ
372. Sinehābaddhahadaye bandhave pi ca saddhayā
pahāya pabbajitvāna dullabhe jinasāsane
373. Sammājīvaṃ atikkamma sabbasādhunisevitaṃ
micchājīvena jīveyya yadi kucchissa kāraṇā
374. Kiṃ ca gehe pariccattaṃ āmisaṃ āmisatthinaṃ
Ko va tena guṇo laddho idha vā muṇḍiyaṃ vinā
375. Kuhanādihi vatthūhi gahaṭṭhe upalāliya
laddhalābhena ājīvo micchājīvo ti vediyo
376. Sammājīvaṃ paṭiññāya micchājīvena jīvati
yo so samaṇadhammā ca gihīdhammā ca bāhiro
377. Sammājīvavisuddhassa ihaloke parattha ca
sulabhā paccayā honti iti tena kim assutaṃ
378. Varāho vāsuciṭṭhāne chaddetvā suddhabhojanaṃ
hīnādhimuttito tassa cittaṃ dhāvati vā sadā
379. Galaggappattimattena yaṃ suvāvantasādisaṃ
bhavissati tad atthaṃ ko ājīvaṃ dūsayissati
380. Adhokkhipanto akkhīni saṇṭhāpento gatādikam
adanto dantarūpāni karonto kin naṭo na so
381. Tiṇhena govikattena varaṃ kucchividārīto
aññāya laddhalābhena na tu kucchivipūrīto
382. Tassa nillajjarājassa asaggaṇavibhāvino
athavā corajēṭṭhassa garahe ko na jīvikaṃ
383. Visuddhaṃ so hi saṅghaggaṃ kathaṃ nāmāvagāhati
sitthapottthakarūpo va kathaṃ vā na vilīyati

384. Sahatthapādo evāhaṃ sirī ussāhalabbhiyā
kim atthaṃ dūsayissāmi isivesaṃ durāsadaṃ
385. Yena yena upāyena yattha katthaci jivitum
sakkā ti ekacittam pi kinnu tassa na jāyati
386. Micchājivopaladdhena paccayen' eva jivatā
siyā nibbānamaggaggo pattabbo na tu aññathā
387. Tathāpi ca salajjassa sabbasattādhamocito
micchājīvo kathaṃ sakkā paralālanavañcito
388. Siyā jighacchāvigamo tiṇabhakkhassa pīti kiṃ
byaggho khādeyya nu tiṇaṃ saṃhatāmisabhojano
389. Rajjalābhassūpāyo 'yaṃ iti ñāpeti mānino
vighāsaṃ kinnu khādanti nirāharāpi sukkhitā
390. Kasinī vaṇijjaṃ issatthaṃ aññaṃ vā pi ca tādisaṃ
akarontena sakkā 'va jivitum bhikkhapiṇḍato
391. Vitthiṇṇo Jambudīpo 'yaṃ maggāneke anāvutā
sabbattha akusītena sukhaṃ sakkā 'va jivitum
392. Iti viriyaṃ dhuraṃ katvā saranto Kassapādike
ājivasuddhiṃ rakkheyya akaronto anesanaṃ
393. Cīvaraṃ piṇḍapātañ ca bhesajjaṃ sayanāsanaṃ
paṭisaṅkhāya seveyya laddhaṃ laddhaṃ vicakkhaṇo
394. Paṭisaṅkhāṇarahito paccayaṃ aññadattikaṃ
gathito paribhuñjanto gādhaṃ khaṇati attano
395. Vaṇalepaṃ va vaṇito sādhu ñatvā payojanaṃ
āhāraṃ paribhuñjeyya rasataṇhāvivajjito
396. Vātāpapaparittānaṃ makkhikādinivāraṇaṃ
vaṇacchādanacolaṃ va cīvaraṃ paṭisevaye
397. Tassa tassāmayass' eva paṭisedhanamattakaṃ
abyāpajjhatthikaṃ seve bhesajjaṃ snehavajjito
398. Sariraṃ maṃsapīṇḍaṃ va anantopaddavaṃ idaṃ
durakkhaṃ gopitabbaṃ ti nissaṅgo vasatim bhaje
399. Deho tthātun na sakko ti paccayehi vivajjito
tidāṇḍo ekadāṇḍo va daṇḍadvayavivajjito
400. Sammā payujjamāno so mahato 'tthāya vattati
iti sammā payogatthaṃ dehaṃ rakkhanti paṇḍitā
401. Sarirajalakampena cittanāvā tadassitā
vātāhatalataggo va na sakko ti samāhitum
402. Asamāhitacittassa na yathābhūtaḍḍassanaṃ
ayathābhūtaḍḍassī hi na muccati kudācanaṃ

403. Tasmā cittasamādhathī sarīraparikkhaṇaṃ
kareyya paṭisevento paṭisaṅkhāya paccaye
404. Aggīnā karaṇīyāni karonto sucīraṃ pi ca
aggidosan na papponti upāyopagatā narā
405. Anupāyenūpagatā aggidosena atṭhitā
sadatthaṃ ca asādhentā dukkhaṃ papponti dāruṇaṃ
406. Aggīva paccayā ñeyyā aññāyopagamo viya
snehapubbam asaṅkhāya āhārādinisevanaṃ
407. Na bāhuviriyāyātaṃ na ca ñātikulāgataṃ
parappasādaladdhaṃ kiṃ yuttaṃ gathitabhojane
408. Gathito mucchito santo bhuñjanto parabhojanaṃ
suvāvantam va bhuñjanto samaṇo hi jigucchīyo
409. Rasataṇhā paricitā anādinavadassino
sacittaṃ paridūsentī atilūke pi paccaye
410. Rasataṇhāvīrabhitā sadādinavadassino
cittadosan na papponti ulāre pi ca paccaye
411. Ādinavānupassī hi tidasindopabhojiye
paccaye pi ca nissaṅgo hoti nibbānabhāgiyo
412. Mattaṃ mattānisamsaṃ ca pahātabbaṃ ca tattato
bahuso paccavekkhitvā bhaje aggīva paccaye
413. Tasmā paññādhuraṃ katvā ādinavam apekkhiya
paccavekkhaṇaṃ silaṃ parirakkhanti paṇḍitā
414. Evaṃ catubbidhaṃ silaṃ ñāyato parisodhitam
susodhitasuvaṇṇaṃ va hoti icchāpasādhikaṃ
415. Idaṃ hi silaratanaṃ idhaloke parattha ca
ānisamsavare datvā pacchā pāpeti nibbutiṃ
416. Paccakkhaṃ hīnajaccaṃ hi accantoḷāraṇṇasajā
narindā sīlasampannaṃ namassantiha bhāvato
417. Mānino brāhmaṇā vāpi gurūsūpi asannatā
te pi sīlena sampannaṃ namassantiha bhāvato
418. Thānantarena ye vuddhā dhanissariyato pi vā
te pi sīlena sampannaṃ namassantiha bhāvato
419. Kule jetṭhā ca purisā ye ca mātāpitādayo
te pi sīlena sampannaṃ namassantiha bhāvato
420. Yaṃ namassanti tevijjā sabbabhumā ca khattiyā
cattāro ca mahārājā tidasā ca yasassino
421. Devānaṃ indo pavaro sabbakāmasamiddhiko
so pi sīlena sampannaṃ namassati sadā sato

422. Jhānissariyatam patto yo hi Brahmā Sahampati
so pi sīlena sampannam namassati sadā sato
423. Ihāpi yadi sakkāram silam phalati idisaṃ
kin nu sakkāravitthāram paraloke phalissati
424. Pattharivāna sakalam sāgarantaṃ mahāmahiṃ
saddo silavataṃ yāti brahmalokam pi taṃ khaṇam
425. Paṭivātāṇuvātesu sabbatthāvihatakkamo
iti silamayo gandho sabbagandhesu uttamo
426. Lāmakam paccayaṇ cāpi ghaṭanto attadatthikam
yo nipphādetum asamattho gihībhūto sake ghare
427. So pi sīlena sampanno akaronto anesanaṃ
Lābhī accantasetthānaṃ paccayānaṃ padissati
428. Padipentiva taṃ ete viharā cārudassanā
gagaṇullikhamānaggacetiyaḍḍhajamaṇḍitā
429. Mahāmeghassarodārabheriviññātakālikā
nekabhikkhusahassānaṃ sulabhoḷārapaccayā
430. Atitucche pi dissanti dese uccācalūpamā
hārahaṃsalimāmbhodapaṇḍarā cetiyādayo
431. Tucchassāpi viharassa ulārā yādisi sirī
sabbadesissarassāpi na gehe tādisi sirī
432. Yadi siladumindassa pupphamattam pi idisaṃ
lābhaggadāyakam tassa paralokaphalaṃ nu kiṃ
433. Mahāṇṇavānaṃ sabbesaṃ sah' eva khalu bhūmiyā
balād āvajjitānaṃ va phalogho āgamissati
434. Duṭṭhāpi taṃ na dhamṣenti setthesu ca gaṇiyati
tuṭṭho ca satataṃ hoti itṭhalobhena sīdati
435. Piyo sabrahmacārīnaṃ bhajanīyo ca sīlavā
asaṅkito hi sambhogasaṇvāsādi 'raho pi ca
436. Avikkhaṇḍitasīlassa anavajjasukham hi yaṃ
taṃ brahmāsuradevindaṇḍāgindānaṃ pi dullabham
437. Sandiṭṭhikam asaṅkheyyaphalam icc' evamādikam
sīlasampattijanitam ko nissesam bhaṇissati
438. Ihāpi yadi icc' evam anantaṃ silajam phalam
paralokaphalass' antaṃ ko hi tass' idha ṇassati
439. Ekāhuposathenāpi paranimmitavattisu
thānaso upapajjeyya iti vuttaṃ mahesinā
440. Kālapariyantikassāpi sīlass' eso phalodayo
apariyantassa hi phalam kiṃ vakkhāma ito param

441. Parassa vissāsanīyo sajanassa yasāvaho
Kulālaṅkārabhūto ca ācāramhi pamāṇako
442. Anavajjasukhaṃ sīlaṃ kulaṅ ca uditoditaṃ
dhanaṅ ca sāmiddhikaraṃ ṭhānaṃ vuddhā-
nurūpakaṃ
443. Sinānaṃ 'nodakaṅ cāpi gandho cāpi disaṅgamo
anugāmikatā chāyā chattaṃ rakkhitarakkhaṇā
444. Ariyānaṃ atho vaṃso sikkhāpi ca anuttarā
sugatinā mahāmaggo patitṭhā avicāliyā
445. Iti ditṭh' eva dhamme pi ānisaṃse asesake
Ko nu gaccheyya pariyantaṃ vadanto evamādi-
ke
446. Velāmadāne paṭṭhāya saṅghe dānaggasammataṃ
vatvā tato pi seṭṭhaṃ ti pañca sīlaṃ pakāsitaṃ
447. Maggañāṇopakārāya atho silavisuddhiyā
dānassāpy antaram meru sāsapantārato 'dhi-
kaṃ
448. Evaṃ mahānisaṃsaṃ ti viditvā silasampadaṃ
nayaṇaṃ ekanetto va rakkhe sīlaṃ catubbidhaṃ
449. Pātimokkhasaṃvaro indriyānurakkhaṇaṃ
paccayānv-avekkhaṇaṃ jīvasuddhi eva ca
Taṃ catubbidhaṃ budhā silasuddhim iddhiyā
pūrayitvā paṇḍitā māmaddanaṃ katā
450. Iti silagaṇaṃ vicintayanto
kusalo jīvitaḥetuto pi sīlaṃ
avikhaṇḍiya sādhu sodhayanto
Abhinibbāti atandito ghaṭanto

IX. BHĀVANĀNISAṂSA-GĀTHĀ.

451. Dāne sīle ca ye vuttā ānisaṃsā asesakā
te mandabhāvanāyāpi saṃsijjhanti asaṃsayaṃ
452. Kilesapaṭipakkhaṃ va sabbaṃ puññaṃ samāsato
kilesummūlakāraṇā bhāvanā balavantarī
453. Sukaraṃ khujjarājena yaṃ siyā sattudūsanaṃ
cakkavattinarindassa kathaṃ taṃ dukkaraṃ siyā
454. Bhāvanābalayogena buddhabhāvo pi sādhiyo
tadaññā kāhi sampatti bhāvanāya asādhiyā
455. Tadaṅgavikkhambhanato samucchedavasena ca
kilesānaṃ pahānaṃ hi vaṇṇenti varavādino

456. Kilese dānasilādi tadaṅgena hananti hi
vikkhambheti hi te jhānaṃ maggo bhindati
sabbathā
457. Bhāvanā eva jhānañ ca maggo ti ca vipassanā
samatho ti ca niddiṭṭhā avatthantarabhedato
458. Vinīvaraṇaṃ ekaggam ekāmbanasaṇṭhitaṃ
jhānaṃ ti hi samakkhātāṃ sesajjhānaṅgamaṇḍitaṃ
459. Kāmacchando ca byāpādo thinamiddham sakuk-
kucçaṃ
uddhaccaṃ vicikicchā ca pañca nīvaraṇāni 'me
460. Ekaggatā ti cittaṃ ekāmbanasaṇṭhiti
samatho ca samādhi ca avikkhepo ti taṃ vidū
461. Vitakko ca vicāro ca pīti cāpi sukham pi ca
upekkhā ceti pañca te sesajjhānaṅgasaṇṭhitā
462. Caturaṅgaṃ tivaṅgañ ca duvaṅgekeka-aṅgaṃ
icc' evaṃ pañcadhā bhinnaṃ ekaggam jhāna-
saṇṭhitaṃ
463. Yad eva khalu ekaggam pañcamajjhānasammatam
tad ev' ālambabhedena arūpajjhānasammatam
464. Ākāso c' eva viññānaṃ tadabhāvo ca taggataṃ
cittam arūpajjhānassa ālambā caturo matā
465. Ayaṃ vutto navavidho samatho ti pavuccati
samūpatti ti taṃ eva vadanti vadataṃ varā
466. Aniccādippakārena yathābhūtatthadassanaṃ
vipassanā ca paññā ca vicāyo ti pavuccati
467. Catusaccūbhisamayam ñānaṃ nibbānagocaraṃ
maggāñānaṃ ti akkhātāṃ aggam nibbānapāpa-
kaṃ
468. Samatho vipassanā cāpi yogino hi manoratham
pāpenti nibbānapuraṃ rathandhuri yugam viya
469. Ubhayaesaṃ samāyogā na sū siddhi asādhīyā
tassānisaṃse viññātā n'atthi añño anāyako
470. Diṭṭhadhammasukhatthaṃ vā phāsattaṃ vā
vipassitum
bhavasampattipatthentā abhiññatthāya vā puna
cattāratthavase ñatvā nibbattenti samādhayo
471. Kilesasaṅkhobhābhāvā sukham cittavivekajaṃ
diṭṭhadhamme pi vedeti pavaram bhāvanārato

472. Dassanīyo ca so hoti Kassapo va mahitale
paññavā Sāriputto va Moggallāno va iddhimā
473. Nissaṅgo Raṭṭhapālo va Nando v' indriyasamvuto
Puṇṇo Sunāparanto va khantiyā ativissuto
474. Cīvarādisu santuṭṭho 'riyavamsānupālako
sambhāvito ca viññūhi sadā sabrahmacārihi
475. Puṇṇo Mantāniputto va Soṇatthero va viriyavā
nirāmisayaso bhāgī Anuruddhādikā viya
476. Aratiratisaho hoti nālābhe paritassati
pavivekabhavā pīti pharate tassa mānasam
477. Nirāmisam sukham eva manan tam bhāvanābhavam
mānasam aparāyattam mahāpurisasevitam
478. Bhāvitatto 'nubhotiha tidasindasukhādhikam
ditṭhadhamme sukham jhānam iti tasmā vibhāvitam
479. Anāvilamhi cittamhi phāsu hoti vipassitum
Anāvilamhi udake mukhass' olokanaṃ viya
480. Aparihīnajhānassa yathādhikavasena hi
rūpārūpabhava hoti bhavo 'nantaguṇodayo
481. Bhāvanābalayuttassa abhiññāpi samijjhare
sādhū sādhitavijjassa visesā iva mantajā
482. Iddhi paracittaññaṇ ca purimajāti-anussati
dibbacakkhuṃ ca sotaṃ ca pañcābhiññā imā matā
483. Imāpi bhāvitattassa sacittavasavattikā
tapovisesā hontiti bhāvetabbā hi bhāvanā
484. Sunetto sattavassāni bhāvetvā mettā uttamam
Sattasamvattakappesu neman lokam punāgami
485. Samvatte ca vivatte ca brahmaloke 'va saṃsārī
Chattimsakkhattum devindo āsi ten' eva kammunā
486. Anekasatakkhattum so cakkavatti mahāyaso
āsīti sutvā kiṃ aññaṃ bhāvanāvaṇṇanaṃ vade
487. Aniccānantasaññāyo mettāto pi mahapphalo
tāsam phalamahattam ko padesaññūpavaṇṇaye
488. Dahantā va udentīha bhavataṇham yato hi tā
ātimando pi aggīva vattamāno sakāsayaṃ
489. Tato tā sattasaṅkhāre asilitṭhassa bhāvato
mettāto pi visiṭṭhāti vuttā nibbānamaggadā
490. Velāmadāne paṭṭhāya yāva mettādikam phalam
vatvā aniccasaññaṇ tu accharāghātakālikam

491. Tato mahapphalataram idan ti paridipayi
dīpabhūto tilokassa nāyako siddhidāyako
492. Tasmā aniccasaññā 'va bhāveyya satatam budho
saṃsāraghoranarakā muttikāmo mahāguṇam
493. Kammatthānaṭṭhāne patitṭhapetvāna cittaṃ ari-
bhūte
nīvaraṇe bhañjitvā kāmarāṇañjayam karitvāna
494. Rūpagarubbhāram ujjiya arūpaloke pi saṅgam
apahāya
calam iti bhavagatam akhilaṃ ṇatvā katvāna viri-
yavaram
495. Bodhipakkhiyadhamme bhāvetvā bhāvanābalap-
pattā
gatamaraṇamaraṇam ajaram vigataraṇaṃ virapu-
risagataṃ
496. Asulabham abbhutam atulaṃ niccam nīrujaṃ
asokam atisantaṃ
khaṇavaram avirodhentā nibbānapuram bhajatha
khippaṃ

X. PATTIDĀNĀNISAMSA-GĀTHĀ.

497. Attattham anapekhitvā parattham diyate yato
karuṇākataññutāyogā pattidānaṃ visesitaṃ
498. Patikārapare loka āsādāsabyatamaṅgate
Upakārasamatthassa sato ko na kareyya kiṃ
499. Matassa kammadosena petabhūtassa jantuno
iha vā vyasanaṭṭhassa upakattā sudullabho
500. Ye ānisamsā nidditṭhā dāne mānappahāyina
savisesā 'va te sabbe pattidāne pi vediyā
501. Yadi te anumodanti paradattūpajivikā
petā dānaṃ pariggayha tesam taṃ upakappati
502. Yaṃ yaṃ taṃ uddisitvāna dānavatthu padiyate
taṃ taṃ tassa khaṇen' eva uppajjati asaṃsayam
503. Itidaṃ Sāriputtassa mātupetāya dānato
sādhitabban tu sandehavigamattham vijānatā
504. Tassābhāve pi aññassa sajanassopakappati
tasmiṃ sante asante pi dāyakā tu anipphalā

520. Tasmā sakkacca saddhammam uggahetvā yathā-
tatham
saddhammagaruko hutvā aviññātam avedayaṃ
521. Satthuno paṭipattiva caranto parahetukaṃ
anāmisagarū hutvā dhammam deseyya paṇḍito
522. Sabbadānaṃ dhammadānaṃ jinātīti jino 'bravi
Desayī desakavaro desanā dullabhā ti ca
523. Attho paḍiyamāno hi tato khippaṃ vigacchati
Dhammo paḍiyamāno hi ubhayatthābhivadḍhati
524. Yoniso manasikāro atho saddhammadesanā
maggañāṇassa hetūti vutto maggaññunā sadā
525. Sabhāvañāṇaṃ dhammānaṃ saṃsārādīnavaññutā
saccānañ cūbhisamayo sabbe te desanā bhavā
526. Yato 'yaṃ desako dhammaṃ sabbasampattikāraṇaṃ
deseti tasmā tassīdha sabbasampattiyo phalaṃ
527. Evam mahānisaṃsaṃ pi yo saddhammaṃ sudulla-
bhaṃ
samattho pi na deseti viphalan tassa jīvitam

XIII. SAVANĀNISAṂSĀ-GĀTHĀ.

528. Saddhammaṃ suṇamānassa yo hi atthānusārino
pamodo nidhiladdhassa daḍḍiddassā pi n' atthi so
529. Kilesamakkhikā cittaṃ santattaṃ savaṇagginā
nālliyaṃti santattaṃ ayopiṇḍaṃ va makkhikā
530. Paññavā suṇamāno hi saddhammaṃ buddhadesi-
taṃ
sugambhīraṃ avitathaṃ madhuraṃ amataṃ viya
531. Labhate paramaṃ pītiṃ devindenāpi dullabhaṃ
tad evālam phalan tassa mā hotu paralokikaṃ
532. Saddhammassīdha gahaṇaṃ na hoti savaṇaṃ vinā
gahaṇena vinā atthaparikkhā nopajāyati
533. Atthan tu aparikkhanto attano vā parassa vā
asamattho 'va so hoti hitatthapaṭipattiya
534. Pariyattim vinā dhammo na tiṭṭhati kudācanaṃ
savaṇaṃ vinā pariyatti tasmāpi savaṇaṃ vamaṃ
535. Nekakappasatussāhasamānīto pi satthunā
saddhammo na patitṭhāti savaṇena vinā yato

536. Tato tassūpi ussāhaviśesaṃ samapekkhiya
sotabbo eva saddhammo api nibbānadassinā
537. Yaṃ paññāvuddhikaraṇaṃ saddhammatṭhitikāra-
ṇaṃ
phalaṃ tassa pamātum ko samattho sugataṃ vinā
538. Devarajjam pi sādhetum samatthenāpi taṃ khaṇe
anādiyitvā taṃ dhammo sotabbo sugatāgato

XIV. PŪJĀNISAMŚĀ-GĀTHĀ.

539. Mānaṃ pariccajitvāna uppādetvāna gāraṇaṃ
guṇaṃ upaparikkhitvā upakāraṃ va tādisaṃ
540. Buddhādisu guṇaḍḍhesu upakārisu vāpi ca
saddhākataññutāpaññāgāravādihi maṇḍito
yato karoti pūjaṃ yo bhāvato vandanādihi
541. Tato so jāyati aḍḍhe kulamhi uditodito
asaṅkitechhi sattehi bhāvato vadanārāhe
542. Parattha pūjakosanto yattha yatthūpapajjati
tattha tattha viṣitṭhaṃ so tñānaṃ labhati pūjyaṃ
543. Pasādaniyavatthumhi pasādassa phalena hi
aninditaṅgapaccaṅgo hoti pāsādiko naro
544. Kataññunā guṇavatā katapuññaphalena hi
akataññujanassūpi katam phūtiṃ gamissati
545. Kataññuno pi ca katam purāhi akataññunā
mahūpabbatamattam pi accantānum va dissati
546. Tasmā pubbopakāriṣṣa upakārāni paṇḍito
kareyya hi yathāsatti katāni avināsayam
547. Paññāpubbaṅgamam katvā puññakammāni paṇḍito
phalopabhogakāle pi hoti accantapaññāvā
548. Sayam guṇaḍḍho hutvāna guṇaḍḍhe Buddhasāvake
pūjayaty assa hi phalaṃ guṇaḍḍhaggo va ñassati
549. Abhivādanasilassa niccaṃ vaddhāpacāyino
cattāro dhammā vadḍhanti āyuvanṇo sukhaṃ balaṃ
550. Ekapupphaṃ cājivāna asītiṃ kappakoṭiyo
duggatiṃ nābhijānāmi ekapupphass' idam phalaṃ
551. Pūjā ca pūjanīyānaṃ etam maṅgalaṃ uttamaṃ
icc' evamādigāthāhi pūjāsampatti dipitā

552. Buddhē dhamme ca saṅghe vā kato eko pi añjali
pahoti bhavadukkhaggiṃ nibbāpetuṃ asesakaṃ
553. Iminā pūtikāyena dubbalena pabhaṅgunā
avassacchaddānīyena yadi sakkā mahāphalaṃ
554. Puññaṃ kātuṃ asārena sāraṃ varasukhāvahaṃ
careyya taṃ akatvāna ko hi nāma sacetano

XV. VEYYĀVACCĀNISAṂSA-GĀTHĀ.

555. Āpadāsu sabhāyānaṃ lābho itthatthasiddhi ca
parivārasampadā ceti veyyāvaccaphalaṃ matā
556. Gilānaguṇavantānaṃ dānādikiriyaṃ vā
veyyāvaccābhisambhūtaṃ ko phalaṃ vaṇṇayissati
557. Yo gilānaṃ upaṭṭhāti so upaṭṭhāti maṃ iti
mahākāruṇikenāpi so bhusaṃ parivaṇṇito
558. Sabbaññuṃ sabbadassāvaṃ sayambhūṃ aggapug-
galaṃ
upaṭṭhāti kathaṃ vā so kim idaṃ abbhutabbhutaṃ
559. Parattham eva attattham iti passati so muni
tenānacchāriyaṃ tassa upakāriva so naro
560. Tasmā gilānupaṭṭhāne sammāsambuddhavaṇṇito
mahāguṇe yathāsatti kareyya param ādaraṃ
561. Buddhādīnaṃ guṇaḍḍhānaṃ veyyāvaccassa ko
guṇaṃ
vaṇṇituṃ cintituṃ vāpi samattho avināyako
562. Pabhaṅgurena kāyena sukaṛaṃ puññaṃ uttamaṃ
na kareyya kathaṃ viññū anummatto sacetano

XVI. SAMPAHAṂSĀNISAṂSA-GĀTHĀ.

563. Pamodabahulo hoti sadā sabbhi paṣaṃsiyo
paṣannaṃ mukhavaṇṇo ca paṣaṃsābhīrato naro
564. Puññaṃ kammam karontānaṃ guṇaṃ tassa vibhā-
vayaṃ
hāsaṃ sañjanayitvāna yato vadḍhetti ādaraṃ
565. Tato so jīṇṇagehassa upatthambhakaro viya
labhate vipulaṃ puññaṃ puññaṃ kammappasaṃsako

566. Puññaṃ asaddahantassa aññato va sukhatthino
andhabhūtassa lokassa anattathābhisaṅgino
567. Ālassenābhībhūtassa aviññūjanasevino
puñña-kammādarakaro satthukiccaṃ 'va so kare
568. Ye cānumodane vuttā guṇā ye cāpi desane
te ca yojjā yathāyogam asesā sampahaṃsane

XVII. SARAṆĀNISAMSA-GĀTHĀ.

569. Tathāgataṃ vitarāṇaṃ catumāraraṇaṅjayaṃ
saraṇaṃ ko na gaccheyya karuṇābhāvitāsayaṃ
570. Svākkhātaṃ tena saddhammaṃ saṃsārabhaya-
bhaṅjakaṃ
Karūṇāguṇajan tassa saraṇaṃ ko na gacchati
571. Paripitāmataraṃsaṃ saddhammosadhabhājanaṃ
saṅghaṃ puñña-karaṃ ko hi saraṇaṃ nāgamissati
572. Ekādasaggisantāparahitaṃ ratanattayaṃ.
karuṇāguṇayogena anotattātisītaṃ
573. Saraṇaṃ ti gataṃ dukkhaṃ na sakkoti patāpituṃ
yathā tiṇukkā nimmuggā anotattam abhāsare
574. Bhītā hi saraṇaṃ yanti nadīpabbatakānane
kā hi tesam saraṇatā maraṇaṃ yesu vijjati
575. Yo ca Buddhaṃ ca dhammaṃ ca saṅghaṃ ca sara-
ṇaṃ gato
maraṇassāpi nāsajja karaṇaṃ tamhi vijjati
576. Aho aññānarājassa āṇā balavati bhusaṃ
sadoṣe saraṇaṃ yāti yāya andhikato jano
577. Dosavase karuṇābalaḥhino yo saraṇaṃ ti naro upa-
gacche
So karuṇaṃ maraṇaggahakiṇṇe saṃsarat' eva
bhavodadhimajjhe
578. Yo atulo asamo dipadaggo kālabalapparimaddana-
sūro
taṃ saraṇaṃ ti gatassa hi loke sabbaraṇesu bhayaṃ
na hi atthi
579. Te na Tathāgata-pabbatarājaṃ ye saraṇaṃ ti gatā
naradevā
te maraṇādibhayaṇa vihināṃ nissaraṇaṃ virāṇaṃ
upayanti

XVIII. ANUSSARAṆĀNISAMSA-GĀTHĀ

580. Yasmim̐ khalu mahānāma samaye ariyasāvako
Tathāgataṃ 'nussarati saddhammaṃ saṅgham eva
vā
581. N' ev' assa tasmim̐ samaye rāgādipariyuṭṭhitaṃ
cittaṃ hotiti suttesu anussati visesitā
582. Yaṃ yaṃ dānādikusalaṃ anussarati bhāvato
tassa tassānurūpaṃ hi yasaṃ cānussati phalaṃ
583. Buddhassa' ekaguṇaṃ vāpi sato 'nussarato hi yā
piti sā tibhavissariyaladdhassāpi na vijjati
584. Taṃ anussarato rāgadosamohamahaggayo
khaṇena parinibbanti mahoghen' eva aggino
585. Suciram parasattatthe avicchinnā anussati
yassa taṃ sarato puññaṃ ko hi añño minissati
586. Na manussāmanussehi nāgarogānalehi vā
īsakam pi bhayaṃ hoti ratanānussatikkhaṇe
587. Tasmānussaraṇīyesu Buddhādisu sagāravo
anussareyya satataṃ saṃsārūpasamatthiko

XIX. APPAMĀDĀNISAMSA-GĀTHĀ.

588. Sabbam̐ puññaṃ samodhāya phalaṃ tassa visesayaṃ
nāyako nidhikaṇṇaṃ hi visesenābhivaṇṇayi
589. Asādhāraṇaṃ aññesaṃ acorābaraṇo nidhi
paccakabodhijinaḥkumim̐ sabbam̐ etena labbhati
590. Sabbāññuññāpasataraṃsipajjotenāvabhāsītā
karuṇāpunnacandena katasitapariggahā
591. Dasa Buddhāmalabalodāraggabhavibhāsītā
kusalosadhitārāhi saṅkiṇṇā sabbato disaṃ
592. Suddhāsādhāraṇāññāpasuvannaṃmanisānuhi
Buddhadhammoruselehi avaruddhā samantato
593. Vesārajjamigindehi parisāvanarājisu
sukhavissatthacārīhi accantam̐ upasobhitā
594. Lokadhammānilākampadhitimeru dhajuggamā
satipatṭhānaratṭhadḍhā padhānānilavijitā
595. Saddhammadesanāvassadhārāhi parisīñcitā
bojjhaṅgakusumākīṇṇā maggañjasamahāpathā

596. Guṇaṇṇavaparikkhittā silāmalatalā subhā
Buddhabhūmī hi yā loke laddhā vīravarehi sā
597. Visiṭṭhā sabbabhūmiṇaṃ yadi puñṇena labbhati
alabbhanīyaṃ puñṇena loke aññaṃ hi kiṃ siyā
598. Sabbāṃ puññaṃ hi nissesaṃ manussatte samijjhati
taṃ pabbatanadīvijjūjalacandādicāñcalaṃ
599. Tasmāimaṃ khaṇavaraṃ laddhāsabbatthasādhakam
ādittacelasīsā 'va yogaṃ samanuyuñjatha
600. Pamādaṃ dūrato katvā appamādo 'va seviyo
kalyāṇamitte nissāya bhāvanīyaguṇākare
601. Pamādo sabbadosānaṃ hetūti parikkittito
appamādo tathā sabbaguṇānaṃ hetu sammato.
602. Pakkhandati anatthesu pamādo parikkappito
subhaṃ sukhaṃ ca niccaṃ ca attāti vipariyesato
603. Tato asuci bibhacchaṃ duggandhaṃ kimisaṅkulāṃ
dehaṃ paramajegucchaṃ bhajanīyaṃ ti passati
604. Hatthāhārika-aggīva hatthasamparivattato
iriyāpathacakkena bharaṇīyaṃ sudukkhato
605. Pabhaṅguraṃ parāyattaṃ paccayāyattaṃ appakaṃ
patikārantaraṃ disvā mayhate sukhasaññayā
606. Cittassūnantaraṃ cittaṃ pavattantaṃ nirantaraṃ
uppajjitvā nirujjhantaṃ api dīpasikhā viya
607. Lahuppavattito tattha adisvāna aniccatāṃ
niccaṃ ti patigaṇhāti pamatto cittasantatiṃ
608. Dubbale paccayāyatte nissāre khandhapañcake
saririndriyaviññāṇasamavāyena sādhitāṃ
suriyakantindhanādiccasambhūtaṃ iva pāvakaṃ
609. Kiriyaṃ avijānanto attā atthīti maññati
maññanto Mārapāsena āsāsaññena bajjhati
610. Baddho tena yathākāmakaraṇīyo va hoti so
ajjhohato va balisaṃ maccho āmisatanḥaya
611. Appamatto tu dhammānaṃ sabhāvaṃ anugāhati
sabhāvaṃ anugāhanto maññaṇīyaṃ na passati
612. Tato so tibhavaṃ disvā nissāraṃ bhaṅguraṃ
dukhaṃ
narake ciravatto va tato nibbindate bhusaṃ
613. Tato so sattasaṅkhāre virajjati na rajjati
viratto na cirass' eva vimuccati samāhito

614. Vimuttisāraṃ nāthassa sāsanaṃ sāraddassino
appamattassa vasato sā vimutto na dullabhā
615. Tasmā hi appamādena vihareyya sagāravo
pattam paramavīrehi patthento paramam padam
616. Iti Saddhammopāyanam idam atigambhīram
amalavipulattham
uddissa Buddhasomaṃ uparacitaṃ ganthabhīrū-
nam
617. Mandānaṃ dhammakathāna yānabhiññānam api ca
sugamataṃ
bhavatūti suttiyuttim avokkamitvā avitthiṇṇam
618. Thātu ciraṃ saddhammo dhammadharā ca idha
tiṭṭhantu
saṅgho bhavatu samaggo sabbo loko sukhibhavatu
619. Mama Saddhamopāyanaracanussāhena janitapuñ-
ñena
bhavatu sakalo pi loko tilokaniṭṭharapaṇasamatthiyo
620. Buddhapādena sahitaṃ laddhā mānusa sambhavaṃ
sāsane pabbajitvāna nālaṃ bhikkhu pamajjitum
621. Kikīva aṇḍaṃ camarīva vāladhiṃ
piyaṃ va puttaṃ nayaṇaṃ va ekakaṃ
tath' eva silaṃ anurakkhamānakā
supesalā hotha sadā sagāravā

1. Diṭṭhamittādiṭṭhamittā sabbe sappurisādayo
anumoditvā-m-imam puññaṃ pāpunantu sivaṃ
padam
2. Rājārājādhirājāno maccāmaccādisādhavo
anumoditvā-m-imam puññaṃ sādhayantu sivaṃ
padam
3. Sabbe sattā ca bhūtā ca hitā ca ahitā ca me
anumoditvā-m-imam puññaṃ bodhayantu sivaṃ
padan ti
Pattidānānumodanāyi
4. Bhavābhava saṃsaranto yāva nibbānapattiya
jātissarena nāṇena tihetupaṭisandhiko

5. Uppannuppannabuddhesu pūretvā sabbapāramī
Maṅgalo viya sambuddho hutvā loka anuttaro
6. Samsāre samsarantānaṃ sattānaṃ hitamāvaḥaṃ
dhammanāvāya te netvā tārayissaṃ bhavaṇṇavāti
7. Iti 'nekehi nāmehi kittiyā ca mahesinā
vutṭhānagāminisattā parisuddhā vipassanā
8. Pubbayogo bāhusaccaṃ desabhāsā ca āgamo
paripucchā adhigamo garusannissayo tathā
mittasampatti c' evāpi paṭisambhidapaccayāti

Notes.

[For the present text of the Saddhammopāyana I have had the use of a MS. (in Sinhalese writing) in the British Museum, Oriental, No. 2248, and the very accurate edition (in Sinhalese character) with Sanna by Baturawutudāvō Pandit printed at the S'āstrādhāra Press, 1874. The differences between the MS. and the printed text are not very numerous or important. I have distinguished between *va* = *eva* and *va* = *iva* by printing 'va whenever it stands for *eva*.]

- | | |
|---|---|
| 37. 27. MS. cāpi. B. c'eva. | 39. 65. B. paṭivedo. |
| 30. MS. -atthiko | 40. 68. B. sampasaññitā. |
| 38. 35. MS. rajjadāno ucit-
tāyo. The Sanna
divides rajjadāno-
citatāya into rajja-
dāne and ucitatāya. | 73. MS. sudubbuddhaṃ
B. na subuddhaṃ |
| 44. K ā ṇ a k a c c h o p a -
m e n a for Kāṇa-
kacchapopamena.
See Therī G. v.
500, Com. p. 215. | 80. MS. vañcanā.
81. MS. mittābhijjanti
kāraṇā. |
| 49. MS. ca.
B. va . . .
khaṇaggassātipā
tanam. | 84. MS. yaṃ yaṃ nijj-
hāti . . . tasseva
ijjhati aññāyen-
aññā. |
| 39. 55. B. sampavācāhi. | 41. 85. MS. omits yo.
92. MS. cittatā. B. vicittā.
98. MS. lobhādhiggahitā
ante. |
| | 42. 103. MS. andhakarakatā-
nanā. |

V.	PAGE. V.
104. MS. virūpatova. B. virūpateva according to Sanna virupātā iva.	46. 181. MS. . . . viravanto vidhāvanto ito tato
108. MS. aññamaññāvalambiya.	47. 189. MS. udikkhanteva.
113. assasiṅgo, 'horns of a horse,' is not the usual expression to denote anything impossible or extraordinary. We expect to find sasa-singo — sasa-visāṇa, 'the horns of a hare' (see Jāt. III. p. 477, v. 80; Telak. 56).	194. MS. koṭṭisimbali (see Telakātāha G. v. 38). B. kuṭṭasimbali MS. c'eva. B. cāpi.
128. MS. pi ca. B. api.	198. MS. taḥiṃ.
135. MS. ayaṃ. B. pyayaṃ.	201. MS. hi patikārattho pi dukkhamo
137. MS. avejjhāhārabhojinaṃ.	48. 210. MS. pāpakammānisevanan ti MS. adds after v. 210 puññakammarato siyā ti ettha
144. MS. khalupamaṃsumhi.	49. 225. MS. adds vigatūpakilesehi desitānusatiti yā.
153. MS. nāsārajjūhi. B. nāsārajjumhi.	227. MS. garūpadeso gamato.
159. B. ākottetvāna.	231. MS. saraṇena saraṇattanāṃ.
160. MS. yāvane . . . passantā.	235. MS. aññāhi sampatti.
172. MS. mātito.	242. MS. yaḥiṃ. B. yaṃhi.
178, 179. These are from Aṅuttara III. 35. 4.	50. 247. MS. pāpakammara-tāvāsa.
179. MS. pharivā. B. phutā.	248. sabbotuka (see Anāgata Vamsa v. 15-17).
	252. MS. kāmajasukham.
	52. 281. MS. khaṇe. B. khate.

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52. 277. MS. katassavāvag-
anthesu parisam
akatassavam.
52. 282. MS. patato va.
B. pāteva.
Sanna' pāto iva.
290. MS. avaso anubha-
vissāmi.
53. 294. MS. akatāsato.
297. MS. itṭhanimittāni.
312. MS. appadūsiyo.
54. 313. MS. sagguṇojaharo.
324. MS. yamhi.
325. MS. tuṭṭham haṭṭ-
hatthasiddhiyā.
326. MS. paralokikaṃ.
329. MS.-sādhakathāya.
55. 338. MS. ameyyanan tu
santānaṃ dussilā.
340. MS. anayāsutta-
yuttiyā.
344. MS. vinayādiṃ.
56. 353. MS. jīvitukāmo.
358. MS. natṭhākapīviya.
362. MS. parikkapato.
57. 370. MS. nīrajaṃ.
380. MS. adhakkhipanto.
382. MS. athavā corajett-
hassa ko na gara-
heyya jīvikaṃ.
58. 385. MS. sakko ti.
388. MS. na. B. nu.
396. MS. vaṇacchādana-
coḷaṃ.
397. MS. sahavajjito.
400. MS. atthāya.
59. 405. MS. addhitā.

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59. 406. MS. sahapubbaṃ.
407. MS. viriyādhigataṃ.
412. MS. tatthato.
417. MS. garusūpi.
60. 426. B. lāmakā paccayā.
438. MS. balā āvajjitānañ
ca.
61. 443. MS. anugāmikatac-
chāyā.
449. MS. paccayābhivek-
khaṇaṃ.
452. MS. kilesummūla-
kāraṇabhāvanā.
62. 464. MS. tadābhāvo.
63. 476. MS. hoti alābhe.
490. MS. mettādiṇaṃ.
64. 494. MS. malaṃ.
B. calaṃ.
65. 505. MS. anamattaggehi
saṃsāre.
507. B. pariyesantāpi.
508. sannānaṃ cf. Dhṃ.
v. 327.
514. MS. kusalodakaṃ.
66. 522. MS. desayī desaka-
varo desetā ca
dullabho.
524. MS. hetuhi.
529. MS. analliyanti.
532-3. MS. gahaṇaṃ.
67. 546. MS. pubbopakaras-
sa.
548. MS. pūjayantassa.
550. MS. asiti.
68. 555. MS. parivārasampa-
dam . . . mataṃ.
557-8. MS. upatṭheti.

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68. 559. MS. tena anacchar-
antassa.
562. MS. pabhaṅgunena.
. . . anumatto.
69. 566. MS. ca. B. va.
571. MS. puññākaraṃ so.
573. MS. nimuggaṃ.
577. MS. maraṇaggaha-
kinne.
70. 580. MS. anussarati . . . ca.
581. MS. visesatā.
584. B. mahoghon eva.
MS. and Sanna
mahoghena va.
588. MS. nidhikaṇḍaṃ.
589. MS. acoraharaṇo
(see Kh. viii. 9, 15).
590. MS. pajjoteṇavabhā-
sitā, altered from
pajjotenevabhāsītā
. . . . kataṃsita
pariggahā.
592. MS. -suvapaṇṇamani
siddhihi.
593. MS. sukhavissaiṅka-
cārīhi.
594. MS. padhāṇilavijitā.
595. MS. bojjhaṅgakusu-
mākiṇṇa.
71. 596. MS. viravehi yā.
602. MS. attānīti vipari-
yaye.
604. MS. hatthahārika-
aggīva. . . . iriyā
pathikacakkena
haraṇīyaṃ.
605. MS. pabhaṅgunaṃ

PAGE. V.

71. 605. . . . paccayāmat-
tam appakaṃ pa-
tikāraṅkaraṃ.
607. MS. panigaṇhāti.
608. MS. sūrakantiṇ-
dhanādiccasam-
bhūtaṃ.
611. MS. hi. B. tu.
612. MS. bhaṅgunaṃ.
72. 615. Here ends the "Ap-
pamādānisamsa-
gāthā."
617. MS. pica. B. apica.
MS. avitthinnaṃ.
618. MS. tḥātum ciraṇaṃ
saddhammo sad-
dhammadharā id-
ha tḥātum.
619. MS. samattho ti.
In the MS., ll. 618, 619
follow. 620, 621.
After line 621, MS. adds—
"Iti bhaddanta Ānandatthere-
na kataṃ Saddhammopāyanas-
sa saṇṇāharaṇaṃ samattam."
621. This verse is bor-
rowed from Bud-
dhaghosa's Sum-
aṅgala Dīgh. I. 1.
7, p. 56.
72. 1. MS. dalhamittādiṭ-
ṭhamittā, but at end
of Sanna diṭṭha°.
3. Pattidānānumoda-
nāyi not in MS.
text, occurs at
end of Sanna.

Verses 7 and 8 are not in the MS. text, but occur at end of Sanna.

Instead of these lines, MS. has, "subham atthu sayam-bhu hessaṃ."

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Notes and Queries.

BY THE

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ACCĀDAHATI.

Childers has no references for this word ; but the gerund *a c c ā d h ā y a*, occurs in the phrase “*pāde pādaṃ a c c ā d h ā y a*” (M. P. S. IV. p. 47 ; Aṅguttara III. 16. p. 114).

ACCĀDETI, from root *chad*, ‘to put on,’ occurs in M. P. S. IV. p. 46 : “*maṃ a c c h ā d e h i*. Aṅguttara III. 13, p. 107, “*Kasāyāni vatthāni a c c h ā d e t v ā*” (see Vimāna 22. 5 ; see Thera G. v. 70).

AÑJASA.

The only meaning given to *a ñ j a s a* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even.’

Ākāsa-dhātu a ñ j a s o hoti (Sum. p. 201).

“*Sukhaṃ sukhattho labhate tad ācaram kittiṃ ca pappoti yas’ assa vaḍḍhati*

Yo ariyam aṭṭhaṅgikam a ñ j a s a ṃ ujum bhāveti maggaṃ amatassa pattiyāti”

(Thera Gāthā v. 35).

“*Tvaṃ ca me maggaṃ akkhāhi a ñ j a s a ṃ amat’ogadham*” (Ibid. v. 168).

“*Maggañ c’ imaṃ akuṭilam a ñ j a s a ṃ sivaṃ*” (Vimāna Vatthu 16, 7 ; see also 50. 20).

ATI-DHONA-CĀRĪ.

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf. the Com. to Dhammapada v. 240), "atidhona cārī ti dhonā vuccati cattāro paccaye. Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññūtaṃ atikkamitvā cattāro atidhona cārī nāma idaṃ vuttaṃ hoti," &c.

"Ayaṣā va malam samutthitaṃ tadutthāya tam eva khādati

evam atidhona cāriṇaṃ sāni kammāni nayanti duggatiṃ" (Dhammapada v. 240).

Prof. Fausböll translates atidh° by 'transgredientes;' Prof. Max Müller by 'transgressing;' but they throw no light upon the meaning of dhona.

Ati-dhona-cārī means, I think, 'practising impurity,' 'transgressing purity.'

Dhona occurs several times in the Sutta Nipāta, and is translated by Prof. Fausböll, who connects it with the root dh u, 'to shake,' 'he who has shaken off sin.'

"Dhona ssa hī n' atthi kuhiñci loke
pakappitā diṭṭhi bhavābhavesu
māyaṇ ca mānaṇ ca pahāya dhono
sa kena gaccheyya anūpayo so"

(Sutta Nipāta IV. 3. 7; see II. 12. 9; IV. 6. 10).

The Mahāniddeśa connects dhona with dhov (Sk. dhā v), 'to wash,' as well as with dh u, 'to shake:'—

"Dhona vuccati paññā. Tāya paññāya kāyaduccaritaṃ dhutaṇ ca dhotaṇ ca sandhotaṇ ca niddhotaṇ ca
pe assā (read arahā?) imehi dhoneyyehi
dhammehi samupeta upāgato tasmā arahā dhono"
(Com. on Sutta Nipāta IV. 3, 7).

Dhona signifies an arahat, 'one by whom all sin has been washed away,' and represents an old pp. dhauṇa (Cf. Sk. dhautā, 'purified,') whereas from dh u, 'to shake,' the pp. is in Pāli dhuta or dhuna.

There is another *d h o n a* in Jāt. III. p. 160.

“Ayaṃ eva so Piṅgiya *d h o n a*-sākho
yaḥiṃ ghātayim khattiyānaṃ sahaṣsaṃ
alaṅkate candanasāralitte
taṃ eva dukkhaṃ paccāgataṃ mamāti.”

D h o n a is explained in the Com. by *patthata*, ‘spreading.’ But as the Nigrodha tree was consecrated to a *devatā*, I think *d h o n a* means ‘pure,’ ‘consecrated.’

ADDĀYATE.

“Addāyate (v. l. allāyate) ayaṃ rukkho api vāri
ca sandati” (Jāt. IV. p. 351).

Here *addāyate* (Sk. *ārdrayate*) means ‘to be wet.’

ANUDHĀRETI.

“Setaṇ ca chattaṃ *a n u d h ā r a y u ṃ* marū” (Sum. p. 61).

A parallel passage in Jāt. I. p. 53 has *d h a r i y a m ā n o*.

In the prose version, preceding the Gāthā, we have, without any various reading, *a n u h ī r a m ā n e*, from *a n u h ṛ i* (*setamhi chatte a n u h ī r a m ā n e sabbā ca disā anuviloketi*), which in Sanskrit means ‘to imitate.’

A n u d h ā r e t i (*a n u - d h ṛ i*, not in Sanskrit), ‘to hold up.’

APACCHĀPURIMAM, APUBBAM ACARIMAM.

“Bodhisattassa patanaṇ ca kañcanakakkatākassa sātā-kantarato laṅghanaṇ ca kākassa āgantvā Bodhisattassa ure miliyanaṇ ca *a p a c c h ā p u r i m a ṃ*” (Jāt. III. p. 295).

A p a c c h a - a p u r i m a ṃ, ‘not before and not after,’ simultaneously.

“Evam eva kho . . . dhammasantati sandahati, añño uppajjati añño nirujjhati, *a p u b b a ṃ a c a r i m a ṃ* viya sandanati” (Mil. p. 40). See Mahāvyaṭpatti p. 41.

A p u b b a ṃ a c a r i m a ṃ occurs also in Puggala I. 19, and it is thus explained in the Com., “apure *apacchā ekappahārena*.” See Dhammapada pp. 83, 90.

ABHAYŪVARA.

“A b h a y ū v a r ā ime samaṇā Sakyaputtā, na yime labbhā kiñci kātum” (Mahāvagga I. 42).

The Cambojian MS. Or. 1261 (British Museum) supports this reading.

In the Vinaya Texts I. p. 197 a b h a y ū v a r a is translated ‘secure from anything.’ There is no such word as u v a r a ; but ū v a r a might possibly represent u v v a r a = u d v a r a from vṛi + ud. This, however, would not satisfy the requirements of the sense of the word.

In Jaina Prākṛit u v a r a o is equivalent to Pāli u p a r a t o , and I think that a b h a y ū v a r a = a b h a y ū - p a r a t a , a term which we actually find in the Puggala I. 12, p. 13. “Satta sekhā b h a y ū p a r a t ā ye ca pu-
thujjanā silavanto : arahā a b h a y ū p a r a t o .”

The Com. to the Puggala has the following note—
“Bhayaena uparato ti b h a y ū p a r a t o . Sattā pi sekhā
puthujjanā va bhāyitvā bhāyitvā pāpato oramanti pāpaṇi
na karonti Khīnasavo imesu catasu bhayesu* ekam
pi na bhāyati, so hi sabbaso samucchinnabhayo, tasmā
a b h a y ū p a r a t o vuccati.”

ABHINIROPANA.

“Vitakkassa abhiniropana-lakkhaṇaṃ tathaṃ avitat-
ham” (Sum. p. 63).

“Vitakkitan ti a b h i n i r o p a n a - v a s e n a pavatto vi-
takko” (Ibid. p. 121).

“Sammā - a b h i n i r o p a n a - t a k k h a ṇ o sammā-saṅ-
kappo” (Ibid. p. 314, l. 2).

“Visesato pan’ ettha sammā-saṅkappo saha-jātadhamme
a b h i n i r o p e t i” (Ibid. 314, l. 14).

A b h i n i r o p a n a , ‘investigation, reasoning,’ from the
causal of a b h i - n i - r u h , not in Sanskrit, ‘to investigate.’

The Mahāvyaṭpatti (p. 94) has a b h i n i r ū p a ṇ ā .

* The four fears are duggati-bhaya, vatta-bhaya, kilesa-bhaya,
apavāda-bhaya.

AVAKKHALITA.

“N’ atthi tattha vālaggamattam pi a v a k k h a l i t a ṃ” (Sum. p. 66).

A v a - k k h a l i t a (v. l. a p a - k k h a l i t a) from a v a - s k h a l, not in Sanskrit, ‘move,’ ‘falter.’

AVADĀYATE.

Bhūtānaṃ nāvadāyissaṃ (Jāt. IV. p. 178).

A v a - d ā y a t i (a v a - d ā y not in Sanskrit), ‘to have pity on,’ ‘have compassion for.’ Cf. Sk. a v a - d a y a t e.

AVAGATA.

“Gato ti a v a g a t o a t i t o p a t t o p a ṭ i p a n n o t i a t t h o” (Sum. p. 67).

A v a g a t a = apagata (see also Sum. p. 141). Compare a v ā k a r i = apākari, ‘removed’ (Vimāna 48. 5).

AVASEKO.

“Yathā hi yaṃ telam mānaṃ gahetuṃ na sakkoti, visanditvā gacchati, taṃ a v a s e k o t i v u c c a t i” (Sum. p. 141).

AVA-SEKA is the Sk. a v a - s e k a, ‘sprinkling.’ See my note on AVASESAKA in the P. T. S. J. for 1886.

AVYĀSEKA.

“A v y ā s e k a - s u k h a n t i k i l e s a - v y ā s e k a v i r a h i t a t t ā a v y ā s e k a ṃ a s a m m i s s a ṃ p a r i s u d d h a ṃ a d h i c i t t a s u k h a ṃ p a ṭ i s a m v e d e t i t i” (Digha II. 65; Sum. p. 183).

“A v y ā s e k ā a m u k h a r ā a t t h a c i n t ā v a s ā n u g ā” (Thera Gāthā v. 926).

ĀḶAMBA.

“Ā ḷ a m b o g a g g a r o b h ī m o s ā d h u v ā d i p a s a ṃ s i y o” (Vimāna 18. 9 = 50. 24).

The Sanskrit is āḷambara, ‘drum;’ and we find the corresponding ā ḷ a m b a r a also in Pāli (Ibid. 54. 18); but the shorter form is confined to the Pāli.

ĀTĀPETI.

“ Ye paṇa taṃ nibbānaṃ pariyesanti te kāyañ ca cittañ
ca ātāpetvā . . . ekantasukhaṃ nibbānaṃ anubhāvanti ”
(Mil. p. 314-5).

“ Visamabhojanena kāyaṃ ātāpeti ” (Ibid. p. 315).

ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon.’

ĀNADĀTI.

“ Sampesito va raññā nāgo koṇico va ānādītva
Paṭisakkitvā nisīdi garubhāraṃ asahamāno ”

(Jāt. IV. p. 233).

Ānādāti (Sk. ā-nad), ‘to trumpet.’

ĀPHUSATI.

“ Tathev’ ahaṃ samathasamādhim āphusim ”
(Vimāna XVI. 9).

Āphusati (ā-spriç, not in Sanskrit), ‘to attain to,’
‘to reach.’

ĀBHUJATI.

In “ pallankaṃ ābhujati ” (Jāt. I. 71. l. 27; Sum.
pp. 58. 210), ‘to sit cross-legged as a devotee with
straightened back,’ ābhujati signifies ‘to bend to or in.’
Sanskrit ābhujati = to bend slightly.

For ābhujati we often find the reading ābhuñjati
(see the passage quoted in the Sum. p. 210. note 10). In
Jāt. IV. p. 456, we read of a serpent sarīraṃ dāna-
mukhe vissajjetvā bhoge ābhuñjītva, &c.

Here ābhuñjati is used in the sense of ‘to contract,’ and
we may compare “ saṅkhipitvāna bhoge ” (Dāṭha Vaṃsa
4. 35).

In Buddhavaṃsa 2. 92. = Jātaka. I. p. 18 verse 101
we find the phrase mahāsamuddo ābhujati, ‘the great
ocean contracted, or receded.’

In Milinda Pañha we find ‘ Kāyo pana ābhujati nib-
bhujati samparivattati. ’ (p. 254.)

We have in Sanskrit compounds of bhuj with a va, ā, ni r,
and vi-ni r, and there is a curious use of vi-ni-bbhujati

in Mil. p. 63, where we should expect to find *vinibbhajitva*:
 “Sakkā nu kho . . . tesam rasānam ekatobhāvangatānam
vinibbhujitvā vinibbhujitvā rasam āharitum.”
 Here *vinibbhujati* is to separate, isolate. A confusion
 between the two words is also evident from the fact that
vinibbhujitvā occurs with the various reading *vinib-*
bhajjitva in Therī G. 47:—

“Yo nam *vinibbhujitvā abbhantaram assa bāhiram*
kayirā.”

“Sā *ubbhujitvā aṅgajāte abhinisidi*” (Sutta Vibhaṅga
 I. p. 40).

Here *ubbhujati* means to lift up (the clothes). See
 Cullavagga VIII. 10. 2.

ĀMANTAṆIKĀ.

“Āmantanikā rañño 'mhi Sakkassa vasavattino” (Vi-
 māna XVIII. 8).

Does *āmantanikā* here mean ‘a favourite queen’?

ĀMANTAṆĪYO.

“Ācariyo brāhmaṇo mayham kiccākiccesu vyāvato
garu ca āmantanīyo ca dātum arahāmi bhojanam”
 (Jāt. IV. p. 371).

Com. *āmantaniko ti āmantetabbayuttako.*

Cf. Sk. *āmantraṇīya*, ‘to be addressed,’ from *ā-man-*
trayate.

ĀBANDHANA.

“Ābandhanatthena ñāti eva ñāti-parivaṭṭo”
 (Sum. p. 181).

Ābandhana (Sk. *ābandhana*), ‘tie,’ ‘bond.’

ĀMASATI, ĀMASANA.

“Kumbhim *āmasati*” (Sutta Vibhaṅga I. p. 48).
 (Jāt. III. p. 319).

“Āmaka-mamsa-macchānam paṭiggahaṇam eva bhik-
khūnam na vaṭṭati no āmasanam” (Sum. p. 78).

Āmasati (Sk. *ā-mṛiṣ*), ‘to touch, handle.’

ĀMEṆḌITA.

“Hāse soke pasāde ca kare āmeṇḍitaṃ budho” (Sum. p. 228).

Āmeṇḍita, v. l. āmeḍita, (from āmṛiḍ not in Sanskrit), ‘sympathy.’

“Āmeṇḍitaṃ karoti,” ‘to show sympathy.’

Childers has āmeṇḍita in the sense of ‘repetition.’ Perhaps āmeḍita is the true reading.

ĀYAMATI, ĀYĀMATO.

Childers gives no authority for the use of these words: “Piṭṭhi me āgilāyati, tam ahaṃ āyamissāmīti vatvā niddaṃ upagato” (Jāt. I. p. 491).

“Atisambādhe caṅkāme āyāmato ratanike vā aḍḍharatanike vā atisambādhātā catuttho doso” (Jāt. I. 7).

ĀYUSSA.

“Pañc’ ime dhammā āyussa”

“Pañc’ ime dhammā āyussa”

(Aṅguttara V. 125).

Āyussa (Sk. āyushya), ‘conducive to long life.’

ĀLEPA.

“Sisacchaviṇṇaṃ sibbetvā ālepam adāsi” (Mahāvagga VIII. 1. 18).

Ālepa, Sk. ālepa, ‘liniment, ointment.’

ĀLOKETI.

“Nando anudisaṃ āloketi” (Sum. p. 194; see pp. 193, 196).

Ālokita (sb.), ‘looking at’ (Ibid. pp. 193, 204);

Āloketā, ‘a looker on’ (Ibid. p. 194).

Ālokana (Sk. ālokana), ‘regarding’ (pp. 194–196).

Āloketi (Sk. ālokeyati), ‘to regard.’

ĀVARATI.

“Ajjatagge samma dovārika āvarāmi dvāraṃ Nigaṇṭhānaṃ” (Sum. p. 235).

For āvaṭa see Sum. p. 267.

Āvarati (Sk. āvṛi), ‘to shut to.’

ĀVEṬHATI.

“Āveṭhitanaṃ (v. l. āvelitanaṃ) piṭṭhito uttamaṇḍaṃ” (Jāt IV. p. 383-385).

Āveṭhati (Sk. āveṣṭhṭi), parivatteti, ‘to turn round.’

ĀSAṄGA, ĀSAṄGĪ.

“Appo hutvā bahu hoti vadḍhat’ eso akhantijo
āsaṅgā bahupāyāso tasmā kodhaṃ na rocaṇe”

(Jāt. IV. p. 11).

“Āsaṅgī āsaṅgakarāṇo” (Com.).

Āsaṅgī = Sk. āsaṅga, ‘attachment’; āsaṅgī = āsaṅgin, not in Sk., ‘attached.’

ĀSAJJANA, ĀSADATI, ĀSĀDETI.

“Kiṃ nu toraṇaṃ āsajja paṭikkamasi kuṇḍara” (Jāt. II. 95).

“Ayaṃ pana Mittavindako . . . khuracakkaṃ āsādesi” (Ibid. III. pp. 206, 207; see Cullavagga VII. 3. 12).

“So tassa agganaṅgutṭhaṃ eva āsādesi” (Ibid. I. 481).

See Jāt. II. 52; III. 331; IV. 425; Saṃyutta IV. 2. 8; Cullavagga I. 27; Sum. p. 276.

Āsadati (Sk. ā-sad), ‘to approach, attack, strike.’

Āsajja = Sk. āsādyā, ‘approaching.’

Āsajjana, ‘attack’ (Cullavagga VII. 4. 8).

ĀSAPPANĀ.

“Yasmā pana Buddhānaṃ eka-dhamme pi āsappanā parisappanā n’atthi” (Sum. p. 69; see p. 214).

Āsappanā and parisappanā from ā-sṛip (not in Sanskrit) are used for ‘doubt, distrust.’ See Dhammasaṅgaṇi, 1004, 1118, 1235.

ĀSABHA, ĀSABHAṆṬHĀNA.

Childers quotes āsabha in the sense of 'belonging to a bull, taurine,' without any references.

Āsabha is used with the meaning of great, noble, exalted :—

“Āsabhiñ ca vācam bhāsati” (Jāt. I. p. 53; Sum. p. 61).

Āsabaṇṭhāna = the noble state, the state of a Buddha.

“Āsabaṇṭhānan ti setṭha-tṭhānaṃ uttamatṭhānaṃ” (Com. to Anguttara IV. 8). See Mahāvyaṭpatti, p. 90.

“Āsabaṇṭhānatṭhāyī” (Sum. p. 31).

Nisabho is employed in the meaning of a great man (usabha, vasabha) in Saṃyutta III. 2, 9.

“So ñāti-saṅghaṃ nisabho bharitvā
anindito saggaṃ upeti tṭhānan ti.”

“Aparājite nisabaṇḍāne bodhipallaṅkamuttame
pallaṅkena nisīditva bujhiṭṭhissati mahāyaso”

(Anāgata Vāṇisa v. 67).

The Com. explains nisabaṇḍāne by uttamatṭhāne, and there is a v. l. mahatṭhāne.

We must, therefore, correct nisabaṇḍāne to nisabaṇṭhāne = āsabaṇṭhāne.

IKKHAṆIKĀ.

“Rājagahe ikkhaṇikā ahosi” (Sutta Vibhaṅga I. p. 107). See Jāt. I. 456, 457.

INĀYIKA.

Childers, on the authority of the Abhidhānappadīpaka, assigns to ināyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor':

“Na hi mayham brāhmaṇa paccūsamhi iṇāyikā
Detha dethāti codenti . . .”

(Saṃyutta VII. 1. 5).

“Te iṇāyikehi upaddutā vasitum asakkontā” (Jāt. IV. p. 159).

“Iṇāyikehi codiyamāno cintesi” (Ibid. p. 256).

In the Commentary to v. 443 of Therī G. p. 213, we find *dhanika* explained by *iṇāyika*: “*dhanika-purisa-pāta-bahulamhīti iṇāyikānaṃ purisānaṃ adhipatana-bahule, bahūhi iṇāyikehi abhibhavitabbe.*” The Com. to Cār. Pit. II. 6 explains “*dhanikehi paripīlito*” by “*iṇāyikehi codayamāno.*”

In Sumaṅgala, p. 215, we find *iṇa-sāmika* creditor.

“Tass’ evaṃ pahīna-kāmacchandassa yathā iṇa-muttassa purisassa iṇa-sāmike disvā n’eva bhayaṃ na chaṃbhitattam hoti.”

Iṇāyika can hardly therefore represent Sk. *ṛinika*, ‘a debtor.’

In the following passage from the Mahāvagga *iṇāyika* is employed for ‘debtor.’

“Tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhasu pabbajito hoti. Dhanikā passitva evaṃ āhaṃsu—ayaṃ so amhākaṃ iṇāyiko handa naṃ nemāti” (Mahāvagga I. 46).

In the first and third quotations *codeti* is used in the sense of ‘to dun,’ but for *codiyamāna* we sometimes find *tujjamāna* (Sum. p. 213).

Vodāya in Jāt. IV. p. 184, is wrong, and *codāya* ought to be in the text.

IÑJATI, IÑJANĀ.

Lomaṃ na iñje, Therī G. v. 231, p. 145; Thera G. v. 386, p. 42; Saṃyutta V. 5. p. 132; VII. 2. 8, p. 181. Sumaṅgala, 167.

Iñgita, Therī G. Com. p. 185, is used much in the same sense as *iñjita* (1. movement, gesture; 2. evil impulse, or

affection). See Jāt. II. pp. 195, 408; Sutta N. V. 3. 1; Anguttara III. 32.

“Esā kāyassa iñjanā” (Sutta Nipāta, I. 11. 1).

ITIĪHĀSA.

Childers gives no references for *iti hāsa*, but see Digha III. 1. 3 (Sum. p. 247).

ITIĪHĪTIHA.

“Ye me pubbe vyākamsu
‘icc-āsi iti bhavissati
sabbam taṃ itihītiham
sabbam taṃ takka-vaḍḍhanam”
(Sutta N. V. 9. 1 V. 18. 12).

Itihītiha, ‘oral tradition.’ Cf. *Sk. itiha*, this indeed, according to tradition.

ĪTI, ĪTIKA.

“Sabbā itiy o apagacchanti” (Mil. p. 152).

“So vuccati meghe anītik o anupaddavo vassati” (Mil. p. 304).

Īti (*Sk. īti*), ‘ill, calamity.’

Cf. “Iddhā phītā ca khemā ca anīti-anupaddavā” (*Anāgata Vaṃsa*, 40).

INDHANA.

“Anedho dhūmaketu vā ti an-indhana o aggi viyā” (Jāt. IV. pp. 26-7; see *Therī G. Com.* p. 211).

Indhana = *Sk. indhana*, ‘fuel.’ For *idhuma*, ‘fire-wood’; see *Tela-katāha-gāthā*, p. 53, *J. P. T. S.* 1884.

IRIYATI.

“Kacci suddho iriyasi” (Jāt. III. 498).

In the *Com. iriyasi* is explained by *viharasi*. Cf. *viharatīti iriyati, paleti* (Sum. p. 70).

In the following passages *iriyati* has its primary meaning of ‘to move, wander about.’ Cf. *Sk. iyarti, āryati*

from the root *ṛi*, 'to move,' and *irte* from root *ir*, 'to move.'

"Yadā ca avijānantā iriyanti amarā viya" (Thera G. v. 276, p. 33).

"Bhagavā hi kāme abhibhuyya iriyati" (Sutta Nipāta V. 12. 1).

ISIKĀ.

Childers has *isikā*, a reed; but we ought perhaps to read *isikā*, as the word is printed at Sum. p. 105, "*isikā viyaṭhito*." Compare, however, *esika* = Sk. *aishika*. Childers gives *esika* as fem., but it is neuter in Jāt. II. p. 95; and fem. in Com. to Anāgata Vamsa v. 7.

ISSANTI.

"Devā na issanti purisa-parakkamassa" (Jāt. III. p. 7).

Issati = Sk. *īrshyati*, 'to envy.' Kaccāyana quotes the form *issayati*, 'to envy.'

ISSATTHA, ISSĀSA, ISSĀSĪ.

"Tena kho pana samayena āyasmā Udayi issāsō hoti" (Sutta Vibhaṅga II. p. 124; see Milinda, p. 232). "Dhanuggahāti dhanu-ācariya-issāsā" (Sam. p. 156).

Issāsa = Sk. *ishvāsa*, 'an archer.'

Issattha = Sk. *ishvastra* is also used for 'an archer,' "*issattho ālakam pariharati*" (Mil. p. 418; see Sutta Nipāta III. 9. 24). For *issatthaka* see Mil. p. 419.

"Issāsino katahatthāpi dhīrā dūrepātī akkhaṇavedhino pi" (Jāt. IV. p. 494).

"Issāsino tī issāsā dhanuggahā" (Com.).

ĪSO.

"Īso vanāni carasi samāni visamāni ca" (Jāt. IV. 209).

"Iso," 'lord,' applied to a 'black lion.'

ĪHATI.

“Vedena īhāti ghaṭati vāyamati ti vedehi” (Sum. p. 139).

Īhāti (Sk. īh), ‘to endeavour,’ ‘attempt.’

UKKAṂSA, UKKAṂSATI, UKKAṂSATO, UKKAṂSANA, UKKAṂSIKĀ.

“Ukkāmaṁ sāvakaṁse ti ukkāmaṁ sāvakaṁsāni hāyana-vaddhanānam ev’ etaṁ vevacanam” (Dīgha II. 23; Sum. p. 165).

“Narī naro nijjhāpayam dhanena

ukkāmaṁ satī yattha karoti chandam”

(Jāt. IV. p. 108).

For the causal ukkaṁseti see Jāt. II. p. 390.

“Eka-bhikkhussa hi eko araṇṇatthāya eko dhotapādaka-rakkhanatthāyāti ukkāmaṁ sato dve upāhana-saṅghātā ca vattanti” (Sum. p. 82). Cf. ukkāmaṁ sena (Ibid. p. 110). Ukkāmsaka (Jāt. II. p. 152).

“Anatt-ukkāmaṁ sanna to apara-vambhanato” (Sum. p. 228).

“Sāmukkāmaṁ sikā ti sāmam ukkāmaṁ sikā” (Ibid. p. 277).

Ukkāmaṁsa (Sk. utkarśha), exaltation, praise.

Ukkāmaṁsati (Sk. ut-kriśh), ‘to praise.’

Ukkāmaṁsato, ‘in excess.’

UKKAṬṬHITA.

“Visam yathā halāhalaṁ telaṁ ukkaṭṭhitaṁ yathā” (Jāt. IV. p. 118).

Bdf. read pakkaḍḍhitaṁ = pakkuṭṭhitam. See “Notes and Queries” in Pāli Text Society’s Journal for 1884, p. 84.

Ukkaṭṭhita, pp. of ukkaṭṭh (Sk. ut-kvath), ‘to boil up.’

UKKANTATI.

“Mamsam ukkantati” (Jāt. I. p. 164).

Ukkantati (Sk. ut-kṛit), ‘to tear off,’ ‘tear out.’

Cf. okkacca (v. l. ukkacca) (Jāt. IV. p. 210).

UKKAMATI.

“Sāmaṇero maggā ukkamitvā purato gacchanto asubhaṃ disvā aṭṭhāsi” (Sum. p. 185).

Sometimes we find *okkamati* with abl. in the sense of *ukkamati* “Atha kho Bhagavā maggā okkamā (v. l. ukkamma) (Udāna VIII. 5).

Ukkamati (Sk. ut-kram), ‘to step aside.’

UKKALISSATI.

“Ukkalissanti nu kho māma sāvaka” (Mil. p. 143).

Ukkalissati = *ukkilissati* (Sk. ut-kliṣ), ‘to become depraved.’

UKKĀSIKA.

“Anujānāmi bhikkhave ukkāsiṇti” (Cull. V. 1. 5).

‘I allow you, O Bhikkhus, the use of an *ukkāsiṇ*’ (Vinaya Texts III. p. 68).

Buddhaghosa explains *ukkāsiṇ* by “*vattavattī*” which is not very intelligible.

In Khudda-Sikkhā, section xix., corresponding to Cull. V. 1, no mention is made of *ukkāsiṇ*; but what we do find instead is *vattavaḍḍhi*. This evidently must correspond to Buddhaghosa’s *vattavattī*.

Ukkāsiṇ, from the root *kaśh*, might be translated by ‘rubber,’ a kind of pad (*vattī* Sk. *vartī*), or roll of cotton, with which the delicate bather could rub himself without too much friction.

If *vattavattī* be the true reading, it may mean ‘a pad of (cotton) cloth’; if *vattavattī* be correct, it may signify ‘a rubbing-pad.’

UKKIṆṆA.

“Ukkiṇṇa-parikhāsūti khāta-parikhāsu” (Dīgha III. 210, Sum. p. 274).

“Ukkiṇṇantaraparikkhaṃ puram” (Jāt. IV. p. 106).

Ukkiṇṇa pp. of *ukkirati* (Sk. ut-kṛī), ‘to dig up.’

UKKILEDETI.

“Kusalo bhisakko dosam ukkiledetvā nīharati” (Sum. p. 255).

Ukkiledetva caus. of ukklid (Sk. ut-klid, not in Sk., but cf. ut-kleda), 'to moisten,' 'soften.'

UKKHEṬITO.

"Rāgo ca me catto vanto mutto pahīno paṭinissattho ukkheṭito samukkheṭito" (Sutta Vibhaṅga I. p. 96-7).

Ukkheṭita (ut-kheṭ not in Sanskrit: cf. root kheṭ, 'to consume'), 'annihilated.'

UGGAHĀYATI.

"Te uggahāyanti nirassajanti kapīva sākhaṃ pamuñcaṃ gahāya" (Sutta Nipāta IV. 4. 4).

Uggahāyati = uggāheti (Sk. ud-grāhayati), 'to take hold of, take up.'

UGGĀRA, UGGIRATI, UGGILATI.

"Iti imehi dvīhi kārāṇehi ayaṃ paribbājako yasmā niccaṃ pi Bhagavantam usūyati tasmā taṃ usūyā-vis'-uggāraṃ uggiranto ratanattayassa avaṇṇaṃ eva bhāsatīti veditabbo" (Sum. p. 41).

See Jāt. I. p. 150; Udāna II. 6; Sutta Vibhaṅga II. p. 147. For uggilati see Jāt. III. p. 529.

Uggāra = Sk. ud-gāra, 'vomiting'; ud-gilati = ud-girati (Sk. ud-grī), 'to vomit.'

UGGHAṬITAÑÑŪ, UGGAṬITAÑÑŪTĀ.

"Yassa puggalassa saha udābaṭavelāya dhammābhisamayo, ayaṃ vuccati ugghaṭitaññū" (Puggala IV. 15).

For the abstract noun see Sumaṅgala p. 291.

Ugghaṭitaññū, 'wise, intelligent.' Cf. Sk. ud-ghāṭita-jna.

UGGHĀTI, UGGHĀTĪ.

"Ete vivāda samaṇesu jātā etesu ugghāti nighāti hoti, etam pi disvā kathojjam na h' aññadatt' atthi paṣaṃsalābha" (Sutta Nipāta IV. 8. 5).

Ugghāti (ud-ghāti = Sanskrit ud-ghāta), 'a blow.'

In the following passage ugghāti seems to mean ‘rugged, hilly’—Sk. ugghātin, ‘uneven.’

“Padumānusatam maggam padmapattavibhūsitam
Thitam vaggum anugghāti(m) mitam gacchati
vāraṇa” (Vimāna V. 3).

UGGHAṬṬHA.

“Ghamme pathe brāhmaṇa eka-bhikkhum ugghaṭṭha-pādam tasitam kilantam paṭipadāya saṅkhā-upāhanāhi; sādakkhiṇā kāmāduhā tava ajjāti” (Jāt. IV. p. 20).

We find a parallel passage in Sutta Nipāta V. 1. 5, where the text has ugghaṭṭa-pāda (v. l. uggaṭṭha-pāda),* ‘with swollen feet’ (Fausböll).

Ugghaṭṭha (Sk. ud-grishṭa), ‘rubbed’; ugghaṭṭha-pāda—‘foot-sore,’ ‘with blistered feet.’

For ugghamseti (not in Childers, see Cullavagga V. 1, p. 105).

UGGHOSANĀ.

“Ugghosanāya mahatim Licchavi-rājaparisam sannipādetvā” (Sum. p. 310).

Ugghosanā (ud-ghoshana cf. Sk. ud-ghosha), ‘proclamation.’

UCCHĀDONA.

Childers gives no reference for this word, but see Sum. p. 220; Mil. pp. 241, 396, Therī G. v. 89; Aṅguttara III. 31.

The verb ucchādeti (Sk. utsādayati) occurs in Sum. p. 88.

“Tesaṃ sarīra-gandha-haraṇatthāya gandha-cuṇṇādihi ucchādentī. Evarūpaṃ ucchādanam na vaṭṭati.”

See note on UṢṢADA.

UṢCHĀ.

Childers has no mention of uṇchā (Sk. uñcha, uñchana), ‘gleaning.’ See Sutta Nipāta V. 1. 2; Sutta Vibhaṅga I. p. 87; Therī G. v. 329, p. 155; Jāt. IV. pp.

* Ugghatta, like omaṭṭa, &c., is the Sinhalese reading, ugghaṭṭha, the Burmese variant.

23, 471. Uñchācariyā, Jāt. II. 272, III. pp. 37, 515; Sumaṅgala, p. 270-71; Therī G. Com. p. 208; unchāpatta, Thera G. v. 155, p. 21.

UDAYHATI, UDDAYHATI.

“Udayhate na ramati” (Jāt. III. p. 22).

Udayhati (ud-dah not in Sk.) ‘is burnt, is tortured.’

We find uḍḍayhati and uḍḍhayhaṇa in Puggala I. 20.

UTUKA.

“Athāpi tasmim nagare nānāvithī tahiṃ tahiṃ
sumāpitā pokkharāṇī ramaṇiyā supatitthā
Acchodakā vippasannā sādusitā sugandhikā
samatitthikā kākapeyyā atho vālukasaṇṭhatā
padumuppakasañchannā sabbo tukaṃ anāvātā”

(Anāgata Vaṇisa, vv. 15-17).

Utuka = utukāla, cf. Sk. ritukāla.

For sādusitā v. l. sādhusitā, read sandhupitā = perfumed.

UTTARI-BHĀVETI.

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāvaye” (Dhammapada v. 370) is translated by Prof. Fausböll, ‘quinque (sensus) removeat.’ In Prof. Max Müller’s translation it is rendered ‘rise above the five.’ See Thera G. v. 15, p. 3. The Com. to Dhammapada explains it by “saddhādini pañcendriyāni uttariṃ bhāveyya.”

UTTASATI, UTPRASA, UTRĀSA, UTRĀSĪ, UTRĀSETI.

“Rakkhito khaggahattehi uttasamaṃ viharim pure
So ’jja bhaddo an-utrāsī pahīnabhayabheravo”

(Thera G. v. 86. 3, p. 80. See Jāt. II. 443, where uttāseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum. pp. 111, 149), “Nasati loko ti tikkhattum saddaṃ anusāvetvā manusse utrāsetvā (v. l. uttāsetvā) . . . puna saddaṃ akāsi.

Manussā sunakhaṃ u t r a s t ā (v.l. utrāsā) . . . taṃ pavattim rañño ārocayimisu" (Jāt. IV. p. 182).

For u t t a s t a see Jāt. I. p. 414; u t r a s t a, Sutta Nipāta V. 1. 11; Cullavagga, p. 184; Mil. p. 23.

"Bhīrū chambhī u t r ā s ī palāyī" (Saṃyutta III. 3. 4).

UDAÑCANĪ.

"Sukhaṃ vata maṃ jīvantam pacamānā u d a ñ c a n ī

Cori jāyappavādena telam loṇaṃ ca yācatīti"

(Jāt. I. p. 417).

This word seems to signify 'a drainer,' and is applied to a woman who draws all she can from her husband. Cf. Sk. u d a ñ c a n a, 'a pail for drawing water out of a well.' The Com. has the following note: "U d a ñ c a n ī cāṭito vā kūpato vā udakaṃ ussiñcana - ghaṭikāya' etam nāmaṃ, sā pana u d a ñ c a n ī viya, udakaṃ viya ghaṭikā yen' atthikā hoti taṃ taṃ ākaḍḍhati yevāti attho."

UDDHAGGA, UDDHAGGIKA.

"U d d h a g g a r ā j ī migarājā bali dāṭhāvudho migo" (Jāt. IV. 345).

The term u d d h a g g a r ā j ī is applied to a tiger, and the Com. has the following note: "U d d h a g g a r ā j īti u d d h a g g ā h i sarīrarājīhi samannāgato."

"U d h a g g i k ā d i s u upari-phala-nibbattanato uddham aggam assā atthīti u d d h a g g i k ā" (Dīgha II. 14; Sum. p. 157-8; Saṃyutta III. 2. 9).

UDDHUMĀYANA.

Hatthapādānaṃ u d d h u m ā y a n a - k ā l e at the time of the swelling up of the hands and feet (Jāt. IV. p. 37).

U d d h u m ā y a n a (not in Sanskrit), 'puffing or swelling up.'

UDAPĀNA.

"Arāma-ropā vanaropā ye janā setukārakā

Papaṇ ca u d a p ā n a ñ ca ye dadanti upassayaṃ

Tesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍhati"

(Saṃyutta I. 5. 7. See Jāt. III. p. 216; Sum. p. 298).

U d a p ā n a (not in Sanskrit), 'a well.' Cf. Pāli opāna.

UDAYA, UDAYANA.

Childers gives no example of the use of u d a y a in the sense of 'gain,' but compare the following:

"Dhanatthikā udayaṃ patthayānā" (Vimāna LXXXIV. 7).

U d a y a n a - Sk. u d a y a n a, 'rising,' "Uggamaṇaṇ ti u d a y a n a ṃ" (Sum. p. 95).

UDĀGACCHATI.

"Samudāgacchatiti samantato u d ā g a c c h a t i, abhi-vaḍḍhati" (Sum. p. 288).

U d ā g a c c h a t i (u d - ā - g a m, not in Sanskrit), 'to come to completion.'

UDĀHARAṆA, UDĀHĀRA.

"Ye pana te . . . bhikkhū navaṅgaṃ Buddhavacanaṃ atthato ca . . . u d ā h a r a ṇ a t o ca vācenti" (Mil. p. 345).

"U d ā h ā r a ṃ udāhari" = udānaṃ udānesi (Sum. p. 140).

U d ā h ā r a (Sk. u d ā h ā r a) = utterance.

UDĪRANA.

"N'atthi buddhānaṃ . . . akāraṇaṃ ahetukaṃ giram u d ī r a ṇ a ṃ" (Mil. p. 145).

See Dhammasaṅgaṇi 637, 720.

U d ī r a ṇ a (Sk. udīraṇa), 'utterance, saying.' Cf. udīreti 'to utter, speak.'

UDDĀNA.

"Aham pi taṃ macch u d d ā n a ṃ kiṇeyyanti" (Jāt. II. p. 425).

U d d ā n a (Sk. u d d ā n a) seems to mean 'the contents.' The Com. explains m a c c h u d d ā n a by macchavagga.

UDDĀLAKA.

"Ahañ c'idaṃ kuravakaṃ ocināmi

U d d ā l a k ā pāṭalisinduvāritā"

(Jāt. IV. pp. 440. See Ibid. p. 466; Vimāna VI. 8).

U d d ā l a k a = Sk. u d d ā l a k a, the Uddāla plant (Cordia Myxa).

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcaṃ vā pīthaṃ vā tūlonaddhaṃ kārāpeyya, u d d ā l a n a k a ṃ pācittiyaṃ ti” (Pācittiya Dhammā 88; Sutta Vibhaṅga II. p. 169).

“Payoge dukkataṃ paṭilābhena u d d ā l e t v ā pācittiyaṃ desetabbaṃ” (Sutta V. p. 170).

U d d ā l a n a k a, ‘a tearing out.’

U d d ā l e t i caus. of u d - d ā l, ‘to tear out.’

UDDIYA, UDDIYANA.

“Kāsikāni ca vatthāni u d d i y ā n e ca kambale
te tattha bhāre bandhitvā yāvat’ icchimsu vāṇijā”
(Jāt. IV. p. 352).

The Com. says: “u d d i y ā n e ca kambale ti u d d i y ā n āma kambalā atthi.”

UDDEKA.

“Uddekam adāsi” (Mahāvagga VIII. 1. 24, 26, p. 277).

U d d e k a = Sk. u d - r e k a, ‘a vomit.’ See Childers s.v. u d r e k a.

UDDEHAKA.

U d d e h a k a in phen’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil. p. 357).

UDRIYATI.

Childers registers u d r i y a n a but not the verb u d r i y a t i (Sk. u d - d r i), ‘to burst or split open.’

U d r i y a t i occurs in Sutta Vibhaṅga II. p. 254:—

“Kiss’ idaṃ vo ayye parivenaṃ u d r i y a t i.” There is also the variant reading u n d r i y a t i (= u d - d r i y a t i) See Parivāra, p. 232; Mahāvagga III. 8, 1; Saṃyutta IV. 3. 2.

The form u d ā y a t i = bhijjhati occurs in Dīgha III. 1. 23 (Sum. p. 266) where there is also the v. l. u n d r i y a t i.

UDDHAMSAṬI.

“Citrā manoramā bhūmi na tatth’ u d d h a ṃ s a t e rajo ”
(Vimāna LXXVIII. 4).

The pp. u d d h a s t a occurs in Aṅuttara III. 69.

U d d h a ṃ s a t e (Sk. u d - d h v a ṃ s), ‘to be covered.’

UNNAṄGALA.

The expression “u n n a ṅ g a l a ṃ karoti” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā . . . sakala-Jambudīpaṃ u n n a ṅ g a l a ṃ katvā dānam adāsi” (Jāt. II. p. 367 ; III. p. 129 ; IV. p. 355).

U n n a ṅ g a l a ṃ k a r o t i must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb k h o b h e t i or s a ṅ k h o b h e t i, “So . . . sakala-Jambudīpaṃ khobheti mahādānaṃ pavattento” (Jāt. IV. p. 176 ; see II. p. 119 ; Ibid. p. 191). Cf. “Tutṭhassa sakala-sarīraṃ khobhayamānā pīti jāyati” (Sum. p. 217).

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving.

UNNATI, UNNAMA, UNNAMATI, UNNĀMETI.

U n n a t i, or u ṇ ṇ a t i, ‘pride, upishness’ is given in the Dhammasaṅgaṇi 1116, 1233, as a synonym of māno.

“Yo evarūpo māno. . . . u ṇ ṇ a t i u n n a m o ketu-kamyatā cittassa-idam vuccati mānasaññojanaṃ.” Cf. Sk. u n n a t i, ‘rising.’

“Yathā nāma u n n a m e (on rising ground) vaṭṭaṃ udakaṃ yena ninnam tena gacchati, &c.” (Sum. p. 154). Khud. Pāṭh. vii. 7. Cf. Mil. p. 349.

U n n a m a (not in Sanskrit) = pride. See extract under UNNATI above.

“U n n a t ā bhūmippadesā oṇamanti, oṇatā u n n a m a n t i” (Sum. p. 45 ; see Udāna VI. 10).

For u n n ā m e t i (u n n a m a y a t i), ‘to exalt,’ sometimes written u ṇ ṇ ā m e t i see Sutta Nipāta II. 13. 8.

“Etādisena kāyena yo manne uṇṇa metave paraṃ vā arajāneyya kim aññatra adassanā?” (Ibid. I. 11. 14).

Uṇṇaṭa (v. l. ukkallaṇ), ‘a kind of embossed ornament,’ must be referred to this group.

“Uṇṇaṭaṇ mukha-phullaṇ ca aṅgadāmaṇi mekhalā Puñṇakammābhiniḍḍattā kapparuḍḍhesu lambare”

(Anāgata Vamsa v. 25).

Mukha-phulla = mukha-phullaka, is found in Mahāvyaṭṭatti p. 78.

UNNALA, UNNALA.

“Unnaḷā vicarissanti kalahābhiratā magā” (Thera G. v. 958).

It is often found with the dental l. See Puggala III. 12. p. 35.

Un-nala means ‘uplifted, insolent,’ and is perhaps connected with a root nal.

UNNĀDĪ, UNNĀDINĪ.

“Manussā unnādino hutvā Jetavanam pavisitvā” (Jāt. II. p. 216).

“Sakalarājasenā unnādinī ahosi” (Sutta Vibhaṅga I. p. 336).

Unnādī, ‘tumultuous, noisy.’ Cf. Sk. unnāda, ‘crying out.’

UPAKACCHAKA.

“Yathā nāma yo keci yodho paṭisattum upakacchake gahetvā ākaḍḍhitvā khippataram sāmīno upaneyya so yodho loke samattho sūro nāma” (Mil. p. 293; Sutta Vibhaṅga I. p. 39).

“Sambādhō nāma ubho upakacchakā muttakaraṇam” (Sutta Vibhaṅga II. p. 260).

Upakacchaka, ‘the waist, hip, the part below the girdle.’ Cf. Sk. upakaksha, ‘reaching to the shoulder.’

UPAKAṆṆA UPAKAṆṆAKA.

“Mā kho tvam Kappata pacālesi, mā taṃ upakaṇṇaṃ hi tālessam” (Thera G. v. 200).

U p a k a ṇ ṇ a k ā - j a p p i, 'one who whispers into the ear (of another),' 'a spreader of reports' (Aṅguttara Nīākya V. 111).

In the first passage u p a k a ṇ ṇ a m h i means 'under the ear,' 'close to the ear;' Cf. Sk. u p a k a r ṇ a ṇ, 'close to the ear'; u p a k a r ṇ i k ā, 'report,' 'rumour.'

UPAKĀRI.

"Edisā nāma amhākaṃ upakārino n' atthīti" (Sum. p. 187).

U p a k ā r ī = Sk. u p a - k ā r i n, 'a benefactor.'

UPAKIṆṆA.

"Rājak ū p a k i ṇ ṇ a ṃ idaṃ subhaṃ vimānaṃ" (Vimāna XXXV. 1).

U p a k i ṇ ṇ a, the pp. of u p a k i r a t i (Sk. u p a - k ṛ ī), 'to cover.'

UPAKKITAKA.

"Atha kho āyasmato Nandassa saḥāyakā bhikkhū āyasmantaṃ Nandaṃ bhatakavādena ca u p a k k i t a k a vādena ca samudācaranti : bhatako kir' āyasmā Nando u p a k k i t a k o kir' āyasmā Nando accharānaṃ hetu brahmacariyaṃ carati" (Udāna III. 2).

U p a k k i t a k a, 'a dealer,' from u p a - k ṛ ī, 'to purchase.'

UPAKŪJATI.

"Imā tā pokkharāṇiyo rammā cakkavāk ū p a k ū j i t ā
Mandālakehi sañchannā padumuppalakehi ca"

(Jāt. IV. p. 359).

U p a k ū j a t i (Sk. u p a - k ū j), 'to fill with a sound.'

UPAKKOSATI.

"Manussā sannipatitvā rājāgaṇe u p a k k o s i ṃ s u" (Jāt. IV. p. 81; Ibid. p. 317; Sum. p. 281).

UPAKKAMA, UPAKKAMATI.

“Dissanti vejjānaṃ upakkaṃe bhesajja-pānānulepā, tena tesam upakkaṃena rogo paṭini-vattatīti” (Mil. p. 152; see Ibid. p. 151; Thera G. v. 143).

Here upakkaṃa (Sk. upa-krama) is employed in the sense of unfair means, treachery, plotting. See Sum. pp. 69, 71, 318; Mil. p. 135.

Opakkaṃika (not in Sanskrit) is also found in this sense.

“Opakkaṃikena paṭipīlito akāle marati” (Mil. pp. 135, 304).

The verb upakkaṃati (Sk. upa-kram), ‘to attack,’ occurs in Udāna VI. 8.

“Aññaṃaññaṃ pāṇhi pi upakkaṃanti leḍḍhi pi upakkaṃanti,” &c.

It occurs in quite a different sense in Sutta Vibhaṅga I. pp. 110, 111.

UPAKKHALATI.

“Sāmi appamatto hoti mā pādaṃ khani-y-asmani yathā te upakkhalitvā pādo pāsāṇasmiṃ na khaññati tathā otarāti” (Jāt. III. p. 433).

Upakkhalati (upa-skhal, not in Sanskrit), ‘to stumble, trip.’

UPAGAṆHANA, UPAGAṆHĀTI.

“Apilāpanalakkhaṇā sati upagaṇhana-lakkhaṇā cāti” (Mil. p. 37).

“Tato yogāvacaro ahite dhamme apanudeti hite dhamme upagaṇhāti” (Ibid. p. 38).

Upagaṇhana (Sk. upagrahaṇa, ‘meditating.’

Upagaṇhāti (Sk. upa-grah), ‘to take up.’

UPAGHĀTI.

“A-parūpaḥhātī paramavihethetvā” (Jāt. IV. 36).

Upaḥhātī (Sk. upaḥhātīn), ‘injuring, hurting.’

For upaghātā see Sum. p. 273.

UPAGŪHATI.

“Ehi taṃ upa g ū h i s s a m . . . ehi upa g ū h a s s u man ti” (Jāt. III. p. 437; see Ibid. I. pp. 346, 349; Jāt. II. p. 424).

Upa g ū h a t i (Sk. upa - g ū h), ‘to hide, conceal.’

In Jāt. III. p. 350, “mañcakam upa g ū h i t v ā nipajji:” it means, ‘to clasp, embrace.’

UPACAYA, UPACINĀTI, UPACCIYATI.

“Jhānāni upa c e t u ṃ bhāvetuṃ” (Thera G. v. 199. Com.).

Upa c i n ā t i (Sk. upa - c i), ‘to cultivate.’

“Odana-kummāsū pa c a y ā ti odanena c’ eva kummā-sena ca upa c i t o v a ḍ ḍ h i t o” (Dīgha II. 83; Sum. p. 220).

Upa c a y a : Sk. upa c a y a, ‘accumulation, increase.’ For upa c i t a, ‘accumulated’ see Saṃyutta III. 2. 10.

Upa c c i y a t i (passive) occurs in Thera G. v. 807 :

“Yathāssa passato rūpaṃ sevato vāpi vedanaṃ
khiyyati n o p a c c i y a t i evaṃ so caratī sato.”

UPACCHEDAKA.

(1) Upa c c h e d a k a (upa c c h e d a see Sum. pp. 136, 159) in “jīvitindriyūp a c c h e d a k a,” ‘destroying, or cutting off, the principle of life’ (Sum. p. 69).

(2) A stopper in “vacanu p a c c h e d a k a,” ‘a talk-stopper’ (Jāt. I. p. 418).

Upa c c h e d a k a is not in Sanskrit, but, cf. c h e d a k a, ‘cutting off.’

UPAJĪVATI, UPAJĪVĪ.

“N’eva taṃ upa j i v ā m i na ṇ i te bhatak’ amhase” (Jāt. III. p. 309).

See Sutta Nipāta III. 9. 19. 21; Thera G. v. 943, p. 86; Jāt. III. pp. 309, 338, 339; Mil. p. 231.

For upa j i v i, upa j i v i n i see Mil. pp. 122, 160;

Therī G. Com. p. 182; Sutta Nipāta I. 12. 11; “Upāsako kocchabhaṇḍū p a j i v i” (Vimāna LXXXIV. 46.)

U p a j i v a t i (Sk. u p a - j i v), 'to live by,' 'be supported by.'

UPATĀPA.

"Idaṃ [nibbānaṃ] . . . n i r u p a t ā p a ṃ" (Thera G. v. 512, p. 173).

N i r - u p a t ā p a, 'free from pain.' Cf. Sk. u p a t ā p a, 'pain.' See Jāt. II. p. 178; IV. pp. 11, 126.

For u p a t ā p a n a see Jāt IV. p. 13.

UPAḍAYHATI.

"Atipātena upaḍayhati" (Mil. p. 277).

U p a ḍ a y h a t i (pass. of u p a - d a h), 'to be burnt up.'

UPATTHAMBHANA, UPATTHAMBHETI.

"Yathā . . . puriso gehe patante aññena dārunā u p a - t t h a m b h e y y a, u p a t t h a m b h i t a ṃ s a n t a ṃ e v a ṃ t a ṃ g e h a ṃ n a p a t e y y a, e v a ṃ e v a k h o . . . u p a t t h a m - b a n a - l a k k h a ṇ a ṃ v i r i y a ṃ" (Mil. p. 36).

"Yathā hi patato gehassa u p a t t h a m b h a n' a t t h ā y a t h ū ṇ a b a l a v a p a c c e y a o h o t i n a t a ṃ t h ū ṇ ā y a a n - u p a t t h a m - b i t a ṃ t h ā t u ṃ s a k k o t i" (Sum. p. 124).

U p a t t h a m b h a n a (Sk. upastambhana), 'support.'

U p a t t h a m b h e t i caus. of u p a t t h a m b h a t i (Sk. u p a - s t a m b h), 'to shore up, support.' In Dhammapada p. 303 it signifies 'to stop, check.' Cf. sakkā vatthuṃ u p a t t h a m b h e t u ṃ (Sum. p. 113).

UPADAMSETI.

"Sādhū hi kira me mātā patodaṃ u p a d a ṃ s a y i" (Thera G. v. 335).

U p a d a ṃ s e t i, 'to cause to pierce'? Or does "pato-
daṃ u p a d a ṃ s e t i"—to goad, urge on. Cf. Sk. u p a - d a m ṣ, 'to bite, excite.'

In the following u p a d a ṃ s e t i—u p a d a s s e t i' (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . . v a ṇ ṇ a n i b h ā u p a d a ṃ s e t i" (Saṃyutta II. 3.8, p. 64).

See Aṅguttara IV. 3. 2. For upadhamṣitā in Puggala p. 49, read upadamsitā.

UPADASSETI, UPADISSATI.

“Ingha bhante Nāgasena kāraṇaṃ upadaṣṣehi” (Mil. p. 276).

“Evarūpena kho . . . kāraṇasatena . . . sakkā Buddhā-balaṃ upadassayitum” (Ibid. p. 347; see p. 209).

Upadaṣṣeti (caus. of upa-driṣ), ‘to make manifest,’ ‘show.’

“Te ca pāpesu kammesu abhiñhaṃ upadissare” (Sutta Nipāta I. 7. 25).

They are continually caught in sinful deeds (Fausbøll). Upadissati (Sk. upa-driṣyate), ‘to be manifested, to be found out.’

UPADAHATI.

“Tathāgato sabbasattanaṃ ahitaṃ apanetvā hitaṃ upadahaṭi” (Mil. p. 164; see Sutta Vibhaṅga II. p. 149; Aṅguttara III. 69. 7. M. P. S. p. 48).

Upadahaṭi (Sk. upa-dhā), ‘to furnish,’ ‘supply.’

UPADDAVATI.

“Ativiya me tumhe upaddavethāti” (Sum. p. 213).

Cf. upadduta, ‘distressed’ (Sutta Vibhaṅga I. p. 283).

Upaddavati (Sk. upa-dru), ‘to annoy, trouble.’

UPANANDHATI, UPANAYHATI.

“So tasmim upanandhi” (Cullavagga V. 13. 2; Sutta Vibhaṅga II. 83).

“Atha kho so bhikkhu pipāsāya piḷito upanandhaṃ bhikkhuṃ etad avoca” (Cull. V. 13).

“Upanandho bhikkhu taṃ bhikkhuṃ etad avoca” (Sutta Vibhaṅga II. p. 83-4).

Upanandhaṭi = upanaddhaṭi (Sk. upa-nah, ‘to tie up,’ ‘to harbour a grudge against,’ ‘to bear enmity towards.’)

Cf. the use of upanayhaṭi in Dhammapada v. 3. Jāt.

III. p. 488 ; Mahāvagga X. 3. 1, p. 349 with *u p a n ā h o*, Puggala II. 1, p. 18 ; *u p a n a h ī*, Thera G. v. 502, p. 52 ; *u p a n a y h i t a t t a*, *u p a n a y h a n a* (Dhammasaṅgaṇī, Puggala pp. 18, 22).

U p a n a y h a t i, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up.' Cf. the following :—

“Pūtimacchaṃ kusaggena yo naro *u p a n a y h a t i*
Kusāpi pūti vāyanti, evaṃ bālūpasevanā”

(Jāt. IV. p. 435-6).

“Bālūpasevano pūtimacchaṃ *u p a n a y h a n a ṃ* kusaggaṃ viya hoti” (Com. p. 436).

UPANIKKHAMATI.

“Catukkhattum pañcakkhattum viharā *u p a n i k k h a m i ṃ*” (Therī G. vv. 37-8, pp. 127-8 ; v. 169, p. 139 ; Jāt. III. p. 244).

U p a - n i k k h a m a t i (Sk. *u p a - n i s h - k r a m*), 'to go out, depart.'

UPANIKKHEPA.

“*U p a n i k k h e p a t o p i s a t i u p p a j j a t i*” (Mil. p. 78).

“*U p a n i k k h i t t a ṃ b h a ṇ ḍ a m d i s v ā s a r a t i*, evaṃ *u p a n i k k h e p a t o s a t i u p p a j j a t i*” (Ibid. p. 80).

U p a n i k k h e p a (Sk. *u p a - n i - k s h e p a*), 'a putting near, depositing.'

U p a n i k k h i p a n a, 'depositing' (as a snare), occurs in Sutta Vibhaṅga I. p. 74.

For the use of *u p a n i k k h i p a t i t o*, 'deposit,' see Sum. p. 125 ; Sutta Vibhaṅga I. pp. 51, 77. In Mahāvagga I. 20-1, p. 28, it means 'to set down.'

UPANIJJHĀYATI.

Childers has *u p a n i j j h ā y a n a* (see Mil. p. 127), but not the verb *u p a n i j j h ā y a t i* (*u p a - n i - d h y a i*, not in Sanskrit), 'to consider, look at.'

“*Y a ṃ b h i k k h a v e s a d e v a k a s s a l o k a s s a . . . p a j ā y a*

sadevamanussāya idaṃ saccaṃ ti upaṇiṇṇhāyitaṃ tad anariyānaṃ etaṃ musā ti yathābhūtaṃ sammappaññāya suditṭhaṃ ayam ekūpassanā” (Sutta Nipāta III. 12. 33-5; Mahāvagga V. 10. 8, p. 193; Cullavagga X. 14, p. 269; Sutta Vibhaṅga I. p. 118; Mil. p. 124).

UPANIDHI.

“Upaṇidhi nāma upanikkhittaṃ bhaṇḍaṃ” (Sutta Vibhaṅga I. p. 51).

Upaṇidhi (Sk. upanidhi), ‘pledge, deposit.’

“Evam eva kho bhante Sakiyānī janapadakalyāṇīmesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkham pi na upeti kalabbhāgaṃ pi na upeti upanidhim pi na upeti” (Udāna III. 2).

Here upaṇidhi - comparison. Cf. the use of upaṇidhāya, ‘compared with.’

UPANIDHĀYA.

Upaṇidhāya is sometimes found in the sense of upādāya (Sum. p. 29), ‘compared with.’

“Pātiyaṃ udakaṃ upaṇidhāya hatthe udakaṃ parittaṃ . . . pe . . . Sinerupādakamahāsamudde udakaṃ upaṇidhāya cakkavālamahāsamudde udakaṃ parittan ti, iti upari upari udakaṃ upādāya heṭṭhā heṭṭhā udakaṃ parittaṃ hoti, evam eva upari upari guṇe upādāya sīlaṃ appanattakaṃ oramattakaṃ ti veditabbaṃ” (Sum. p. 59; see p. 283).

See Thera G. v. 496, p. 52; Udāna III. 2—Jāt. II. 93; Aṅguttara III. 70. 20-3.

UPANIBAJJHATI, UPANIBANDHANA.

“Yo yobbane na upanibajjhati kvāci” (Sutta Nipāta I. 12. 12).

Upaṇibajjhati (pass. of upa-ni-bandhati not in Sanskrit), ‘to be attached.’ See Sutta Vibhaṅga I. p. 308 and compare Mil. pp. 254, 412.

“Thambhe upanibaddhakukkuro viya” (Sum. p. 216).

For upanibandhana see Sum. p. 128, Mil. p. 253.

UPANIBBATTA.

“Ajjhāyakā tveva dutiyaṃ akkharaṃ upanibbattanti evaṃ . . . brāhmaṇānaṃ garaḥvacanaṃ uppannaṃ” (Sum. p. 247).

UPANIVATTATI.

“Ubhayen’ eva so tādī rukkhaṃ va upanivattati” (Sutta Nipātā III. 11. 34).

Upa-ni-vṛit not in Sanskrit, ‘to return.’

UPAPACCIYATI.

“Sigālo antokucchiyaṃ upapacciyamāno appamaṃsalohito paṇḍusarīro hutvā nikkamanamaggaṃ na passati” (Jāt. IV. p. 327).

Upapacciyati (= paccati the pass. of pacati), ‘to be tormented.’

UPAPARIKKHĀ.

Childers gives no references for the use of upapariikkhā, ‘investigation,’ but compare. Dhammasaṅghaṇi 16. Puggala I. p. 25; Sutta Vibhaṅga I. p. 314.

“Sutānaṃ dhammānaṃ dhāraṇā upapariikkhā” (Sum. p. 171).

UPAPĀTIKA.

“Sā bhikkhunī-kāle silaṃ rakkhanti gabbhavāsaṃ jiguchitvā upapātika-ttabhāve cittaṃ ṭhapesi || tena carimattabhāve Vesāliyaṃ rāja-uyyāne ambarukkhamaṭṭhe opapātikā hutvā nibbatti” (Therī G. Com. p. 200).

Upapātikattabhāva, ‘the opapātika, state of re-birth’; upapātika, ‘phenomenal.’ See Childers S.V. OPAPĀTIKO.

UPAPĀDITA.

“Dakkheyy-ekapadam . . . khantiyā upapāditam”
(Jāt. II. p. 236).

Upapādita (Sk. upa-pādita), ‘accomplished.’

UPABBAJATI.

“Bahū hī phassā ahitā hitā ca avitakkitā maccum
upabbajanti” (Jāt. IV. p. 270).

“Pasū manussā mīgaviriyasetṭha
bhayadditā setṭham upabbajanti”

(Ibid. p. 295).

“Na kalāni upabbaje muni” (Thera G. v. 1052,
p. 94).

Upabbajati - upagacchati (upa-vṛij, not in
Sanskrit), ‘to resort to,’ ‘go to.’

UPABHUṆJATI, UPABHOGĪ.

“Phal’assa upabhuñjimaṃha nekavassagaṇe bahū”
(Jāt. III. p. 495).

Upabhuñjati (Sk. upa-bhuj), ‘to enjoy.’

“Dissanti kalyāṇapāpakānaṃ kammānaṃ vipākupa-
bhogino sattā” (Mil. p. 267). For upabhoga see
Jāt. II. 81.

Upabhogī (Sk. upabhogin), ‘enjoying.’

UPAMĀNITA.

“Uppala-sikharopamānite vimale hāṭaka-sannibhe
mukhe” (Therī G. v. 382, p. 160).

Upamānita, not in Sanskrit, ‘like.’ Cf.-Sk. upa-
māna, ‘comparison.’

UPAYĀNA.

“Raññaṃ upayānaṃ bhavissati.”

“Rañño upayānāpayānaṃ vyākaroti” (Sum.
pp. 94-5).

Upayāna, ‘arrival.’ Cf. Sk. upayāna, ‘arrival,’
‘approach.’

UPARACITA.

“Dārudaṇḍādāhi uparacita-rūpakāni” (Therī G. Com. p. 211). See Saddham. 616.

Uparacita (u p a - r a c, not in Sanskrit), ‘formed.’

UPARIṬṬHA.

“Samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinaṃ” (Thera G. v. 910, p. 84).

See Dhammasaṅgaṇi 1017, 1300, 1401.

Upariṭṭha (Sk. u p a r i ṣ h ṭ a), ‘eminent.’

UPARUJJHATI, UPARUNDHATI, UPARODHETI.

“Ye kho te veghamissena nāmatthena ca kammunā
manusse uparundhanti pharusupakkamā janā.”
(Thera G. v. 143).

“Vitakke uparundhiya” (Ibid. v. 525, p. 54).

“Manovicare uparundha cetaso” (Ibid. v. 1117, p. 100; see Sutta Nipāta IV. 14. 2; Mil. p. 151).

“Nagaraṃ uparundhimsu” (Jāt. IV. p. 133).

Uparundhati (Sk. u p a - r u d h), ‘to keep in check, restrain, blockade.’

Uparodheti occurs in Sutta Vibhaṅga, I. p. 73. For Uparodha, ‘obstacle,’ see Jāt. III. p. 252.

Uparujjhati (passive) occurs in “jīvitam uparujjhati” (Thera G. v. 145, p. 20; see Saṃyutta VII. 1. 6, p. 165).

UPARŪḤHA.

“Tato so katipāhassa uparūḥhesu cakkhusu
Sūtaṃ āmantayi rājā Sivinaṃ ratṭhavaḍḍhano”
(Jāt. IV. p. 408).

Uparūḥha (Sk. u p a - r u ḥ), ‘recovered,’ ‘restored’?

UPAROPA, UPAROPAKA.

“Koṭṭhako na hoti, tath’ eva ajakāpi pasukāpi uparope viheṭṭhenti” (Cullavagga VI. 3. 9, p. 154).

“Eko kira uyyānapālaputto uparopakasu . . . udakam āsiñci” (Jāt. II. p. 345).

“Imasmim uyyāne tāva etāni uparopaka avirūhanaṭṭhānāni” (Jāt. IV. p. 359).

UPAROPA, uparopaka, not in Sanskrit, ‘sapling.’

UPALAMBATI.

“Nibbattā dibbadussāni dibbā c’eva pasādhanā
Upabhogaparibhogā ca sabbe tatth’ upalambare”
(Anāgata Vamsa v. 20).

Upalambati (upa-lamb, not in Sanskrit), ‘to hang.’

UPALĀLETI, UPALĀLETI.

“Rūpasapasamsakā hutvā rūpaṃ upalālentā (v. l. upalālentā) vicariṃsu” (Jāt. II. p. 151).

See Saddhamopāyana v. 375. For upalālana see Saddham. v. 387; Khudda S. xli. 19.

Upalāleti (upa-lālayati, not in Sanskrit), ‘to boast of,’ ‘exult in.’

UPALIMPATI, UPALIPPATI, UPALEPA.

“Appossukkhassa bhadraṣṣa na pāpaṃ upalimpati” (Sutta Vibhaṅga I. p. 312).

“Sevamāno sevāmānaṃ samphuṭṭho samphusaṃ paraṃ
saro diddho kalāpaṃ va alittam upalimpati
Upalepa bhayā dhīro n’ eva pāpasakhā siyā”
(Jāt. IV. p. 435).

See Mil. p. 337 and cf. an-upalittā, ‘not cleaving to’ (Sutta Nipāta II. 14. 16).

Upalimpati, pass. upalippati (Sk. upa-lip).

Upalepa (Sk. upa-lepa), ‘defilement.’

UPALOHITAKA.

“Upalohitakā vaggū, ‘red and sweet’ (spoken of the jujube fruit) (Jāt. III. p. 21).

Upalohitaka = rattavaṇṇa.

UPAVANA.

“Kānanam . . . suṭṭhu ropitaṃ . . . upavanaṃ viya” (Therī G. Com. p. 201).

Upavana (Sk. upa-vana), ‘a planted forest, park.’

UPAVĀDĪ.

“Yam musābhaṇato pāpaṃ yam pāpaṃ ariyū p a v ā d i n o
tam eva pāpaṃ phusati yo te dubbhe Sujampatiti”

(Samyutta XI. 1. 7, p. 225).

U p a v ā d ī (Sk. u p a - v ā d i n), ‘blaming, reproaching.’

UPAVĀYATI.

“Mālute u p a v ā y a n t e site surabhiṅandhake
avijjam dālayissāmi nisinnō nagamuddhani”

(Thera G. v. 544, p. 57).

“Bhagavā . . . mettāvātena u p a v ā y i” (Mil. p. 97 ;
see Dīgha V. 27 ; Sum. p. 307).

U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow
softly.’

UPAVĀHANA.

“Saṅghāṭi-raj-u p a v ā h a n a” (Sutta Nipāta II. 14. 16. 17).

U p a v ā h a n a (Sk. u p a - v ā h - a n a), ‘carrying away,’
‘washing away.’

UPAVIJANÑĀ.

“Upavijaññā gacchanti addasāhaṃ patiṃ matam pan-
the” (Therī G. v. 218, p. 144 ; Com. p. 197 ; see Dātha
Vamsa III. 38).

“Tena kho pana samayena aññatarassa paribbājakassa
dahaṛā māṇavikā pajāpatī hoti gabbhinī u p a v i j a ñ ñ ā”
(Udāna II. 6, p. 13).

U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit),
‘about to bring forth a child.’

UPAVĪṆA.

“Yathā . . . vīṇāya pattam na siyā . . . u p a v ī ṇ o n o
siyā . . . jāyeyya sadda te ?” (Mil. p. 53).

U p a v ī ṇ a (u p a - v ī ṇ a, not in Sanskrit), ‘neck of a
lute.’

UPAVHAYATI.

“Yaññūpanīto tam u p a v h a y e t h a
kālena so juhati dakkhiṇeyyo ti”

(Samyutta VII. 1. 9).

U p a v h a y a t i (Sk. u p a - h v e), 'to invoke, call upon.'

There is a various reading u p a v u h a y e t h a = u p a v u h y e t h a ? from u p a - v a h, 'to bring near.'

UPASAÑKAMATI.

U p a s a ñ k a m a t i is sometimes used for u p a k - k a m a t i, 'to attend on as a physician, to treat.' See Mil. pp. 169, 233, 353; Sum. p. 7.

UPASAMHITA.

"Nimittam parivajjehi subham rāgūpasamhitam" (Sutta Nipāta II. 11. 7; see Thera G. v. 970, p. 88; Jāt. II. pp. 134, 172).

U p a s a m h i t a (pp. of u p a - s a n - d h ā), 'accompanied by,' 'connected with.'

UPASSUSSETI.

"Kiñ ca me pahittassa lohitam n' ū p a s u s s a y e" (Sutta Nipāta III. 2. 9; see Aṅguttara II. 2).

U p a s u s s e t i caus. of u p a s u s s a t i, 'to dry up.'

UPASOBHATI, UPASOBHETI.

"Kapi va sīlacammena na so ten' u p a s o b h a t i" (Thera G. v. 1080, p. 96).

"Nāriganā candana sārālittā

Ubhato vimānaṃ u p a s o b h a y a n t i"

(Vimāna LII. 6). See Mahāvagga VIII. 1.

U p a - s o b h a t i (Sk. u p a - ç u b h), 'to appear fine.'

UPĀTIPANNA.

"Ye ve na taṇhāsu up ā t i p a n n ā vitareyya oghaṃ amamā caranti" (Sutta Nipāta III. 5. 9, p. 88).

U p ā t i p a n n a (u p ā t i p a d, not in Sanskrit), 'lost.'

UPĀTIVATTA.

"Jātimaraṇam up ā t i v a t t ā" (Sutta Nipāta III. 6. 11).

"Devā musāvādam up ā t i v a t t o" (Jāt. III. p. 7).

U p ā t i v a t t a (u p ā t i - v ṛ i t), 'escaped from,' 'free from.'

UPĀDINNA, UPĀDINNAKA.

"Atthi rūpaṃ u p ā d i ṇ ṇ a ṇ " (Dhammasaṅgaṇi 585).

"Ajjhattarūpe 'ti ajjhataṃ u p ā d i ṇ ṇ a r ū p e " (Sutta Vibhaṅga, p. 113).

"An-u p ā d i ṇ ṇ a k a ṇ muñcitvā u p ā d i ṇ ṇ a k a ṇ gaṇhāti " (Sum. p. 187 ; see p. 217, where u p ā d i ṇ ṇ a k a occurs).

U p ā d i ṇ ṇ a, from u p a - d ā, 'assumed,' 'undertaken.'

UPĀRAMBHA.

Childers cites this word from the Abhidhānap° with the meaning of 'being angry with a person?' In the following passage it seems to mean 'ill-disposed, hostile.'

"U p ā r a m b h a c i t t o d u m m e d h o s u ṇ ā t i j i n a s ā s a n a ṃ " (Thera G. vv. 360-3, p. 40).

"Tattha [pariyatti] duggahitā u p ā r a m b h ā d i h e t u p a r i y ā p u t ā a l a g a d d ū p a m ā " (Sum. p. 21 ; Ibid. p. 263).

UPAHARATI.

"Hand'assa dhanam u p a h a r ā m ā t i " (Sum. pp. 301, 302).

U p a h a r a t i (Sk. u p a - h ṛ i), 'to bring, to offer.'

UPAHIMṢATI.

"Te pi 'haṃ u p a h i ṃ s e y y a ṃ " (Jāt. IV. 156).

U p a h i ṃ s a t i (Sk. u p a - h i ṃ s), 'to inquire, hurt.'

UPPIḤA.

"Sukhī an-u p p i ḷ a p a s ā s a - m e d i n i ṃ " (Jāt. III. p. 443).

U p p i ḷ a (Sk. u t - p i ḍ a), 'oppressing.'

For u p p i ḷ e t i see Jāt. I. p. 483 ; II. p. 245 ; Therī G. Com. p. 188.

UPOCITA.

"Mahāsayanamu p o c i t a = sirisayanamu p o c i t a " (Jāt. IV. p. 371).

U p o c i t a (upa-ava-ci, not in Sanskrit), 'abounding in.'

UBBATTETI.

Childers has no instances of *u b b a t t e t i* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow.' Cf. Sk. *u d - v ṛ i t*, 'to swell, rise.'

"Gaṅgāsotam *u b b a t t e t v ā*" (Jāt. III. p. 361).

"Samuddam *ubbattetvā*" (Ibid. IV. p. 161-2).

UBBANDHA.

"Varam me *idha ' u b b a n d h a m* yañ ca hīnam pun' ā-care

dāḥapāsam karitvāna rukkhasākāya bandhiya"

(Therī G. v. 80, p. 131).

U b b a n d h a (Sk. *u d - b a n d h a*), 'hanging oneself.'

UBBAHA.

"Sukhumam *sallam dur-u b b a h a m*" (Thera G. v. 124).

Dur-u b b a h a 'hard to draw out,' from *u d - v ṛ i h*, 'to draw out.' Cf. *udabbahati*, 'to draw out' (Sutta Nipāta. I. 1, 4, where we ought perhaps to read *u d a b b a h i*).

UBBIGGA, UBBIJJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ.

"*U b b i g g o* utraṣṭo samviggo" (Mil. p. 23).

U b b i g g a-hadaya (Jāt. III. p. 313, v. 131; see Thera G. v. 408).

"*Niccaṃ u b b e g i n o* kākā vaṅkā pāpena kammunā laddho piṇḍo na piṇeti" (Ibid. p. 313; v. 133).

The Com. explains *u b b e g i n o* by *u b b e g a v a n t o*.

U b b i g g o=Sk. *u d - v i g n a*; *u b b e g a v ā* and *u b b e g ī* are formed from *u d - v e g a*, 'distress.'

"*Paritassanā ti u b b i j j a n ā* phandanā" (Sum. p. 111).

U b b i j j a n ā, 'agitation.'

For *u b b e j i t ā* (Cf. Sk. *u d - v e j i t a*), see Puggala IV. 13.

UBBISATI.

"Tassāsanne eko paccantagāmakō kadaci vasati kadāci ubbisati Vānaragaṇo ubbisita kāle (v. l. ubbasita kāle) āgantvā tassa phalāni khadati" (Jāt. II. p. 76).

Ubbisati (Sk. ud-vas), 'to live away'

UBBHATA, UBBHĀRA.

"Kathaṇ ca bhikkhave ubbhataṃ hoti kaṭhinam? Atth'imā . . . mātikā kaṭhinassa ubbhārāya" (Mhv. VII. 1. 7).

For ubbhata — uddhata, 'drawn out,' see Jāt. IV. p. 195.

Ubbhata (Sk. ud-dhṛi), 'suspended.'

Ubbhāra = uddhāra (Sk. ud-dhāra), 'suspension.'
Cf. ubbhaṃ = uddhaṃ.

For uddhāra, 'debt,' see Jāt. II. p. 341.

UBBHIDA.

"Ubbhidodako ti ubbhinna-udako" (Dīgha II. 78; Sum. p. 218).

Ubbhida (Sk. ud-bhida), 'breaking or bursting forth.'

For ubbhida, 'kitchen salt,' see Mhv. II. 8. 1.

UBBILLĀVITA.*

Under the article, "Ubbillāpita"† (see Jāt. II. p. 9), Childers, in his Pāli Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubillāvita, and ubilla, without coming to any decision as to the etymology of these terms. Of the first he says, "I have little doubt that ubbillāvitatta is simply ubbillāpita+tva, 'state of being puffed up,' p pass-

* *Academy*, September, 1887. No. 8vo, p. 153.

† "Cetaso ubbillāvitattam" (Milinda, p. 183, l. 9-10; Brahmajāla Sutta p. 9, ed. Grimblot, Sum. p. 122), "Ānandito sumano ubbillāvito" (Mil. p. 183, l. 11-12).

ing into *v*." He considers that the passive participle, *ubbillāpita*, pointed to a verb, *ubbillāpeti* or *ubbilleti*, representing an original *ud-velayati*, 'to throw upwards,' from a root *vil* or *pil*; and he quotes the adjective *ubbillāvī* from Buddhaghosa's Commentary on the *Brahmajāla Sutta*, "*Ubbillāvinobhāvo ubbillāvitattam. Kassa ubbillāvitattam cetaso ti? Uddhacāvahāya. Ubbillāpanapītiyā etaṃ addivacanam*" (see *Sumaṅgala*, p. 53, Pāli Text Society's edition, 1886), which presupposes a noun *ubbilla*, 'elation,' whence a denominative verb, *ubbilleti*, might be derived.

This *ubbilla*, according to Childers, would represent a possible (Sanskrit) *udvilya* or *udvella*. There is a Sanskrit *audbilya*, 'elation,' in *Divyāvadāna*, p. 82, l. 30, and a variant *audvilya* in *Saddharmapundarikā* (B. Lot. 308), which Childers rightly, we think, sets down as a coinage of the North Buddhists in their attempts to Sanskritise such Pāli words as they did not quite understand.

Dr. Ed. Mueller (*Pāli Gram.*, p. 12) derives *ubbilla* from "*udvela* in *ubbilla bhāva*, 'lengthiness.'" (*Saddhammopāyana* v. 167 p. 36). But *ubbilla bhāva* does not mean 'lengthiness,' but 'elation' (see *Sum.* p. 122). The form *ubbilla* seems to have led Childers off the track of the true source of the word *ubbillāpita*. Instead of starting with the noun *ubbilla*, I would begin with the verbal form *ubbillāvita* and its variant *ubbillāpita*. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pāli corresponding term. The Burmese various reading in this case is *uppilāpita* for *uppilāvita*, from *uppilāveti*, the causal of *uppilavati* (= *upplavati*, 'to float over or upon,' 'to bound,' 'to be buoyant.' Cf. Sanskrit *utplavate*).

Childers makes no mention of *plu* (sometimes *pilu* or

palu in Pāli) with *ut*; but *uppilavati* occurs with the sense of 'to float' in *Milinda*, p. 80—"Khuddako pi pāsāno vinā nāvāya uḍaḍe uppilaveyyāti"; "Kummo uḍaḍe uppilavanto" (*Ibid.* p. 370). "Uḍaḍe-piṭṭhe lābu-kaṭāhaṃ viya appakena pi uppilavanti" (*Sumaṅgalā* p. 256, l. 8). In *Jāt.* III. p. 485, *upplavamaṇa* is employed in the Commentary to explain *pariplavanta*. We also find *uppilavati* in the sense of 'to be joyous, elated' (after drinking intoxicants).* In an amusing story in the *Jātaka*, book II. p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor:

"Sindhavakule jātasindhavā pana grandhapāṇaṃ pivitvā nissaddā sannisinnā na uppilavanti."

The *Gāthā* has

"Dhorayha-sīlī ca kulamhi jāto
na mājjaṭi aggarasaṃ pivitvāti."

Here *uppilavati* = *mājjaṭi*, 'to be elated, buoyant'; the causal participle *uppilāvita* or *uppilāpita* would thus signify 'elated,' 'buoyed up.'

The form *uppilāpita* offers no difficulty, for *uplāpeti* (= *uplāveti*, *uppilāveti*) occurs in *Jāt.* IV. p. 162, in the sense of 'to flow over, overwhelm':

"Uplāpayam [samuddam] dīpaṃ imaṃ ulāraṃ"
(Cf. *uplāvita* *Mah.* 230).

We have, too, the form *opilāpeti* for *opilāveti* (=*ava* + *plu*), 'to cause to sink,' which is well established (see *Jāt.* I. pp. 212, 238; III. 301; *Sutta Nipāta*, I. 4. 7, p. 14; *Mahāv.* X. 4. 5; *Sutta V.* II., p. 15. The passing of *v* into *p* is seen in Pāli *palāpa*, *lāpa*—Sanskrit *palāva*, *lāva*. The change from *uppilāvita* to *ubbillāvita* is probably due to the influence of the *v* (Cf. Pāli *vanibbaka*—Sk. *vanīpaka*. The doubling

* 'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed.

of the consonant *l*, though not common, receives support from such forms as *paribbasāna-parivasāna*, *ummā-uma*, *upakkilesa-upakleṣa*.

In Udāna IV. 2, p. 37, we find the expression “*manaso ubbilāpa*” (*v.l. ubbilāva, uppilāva*), ‘elation of mind.’ Here we have a single *l* in all the MSS., which lends great support to the etymology, here proposed, of *ubbillāvita*. On referring to the Com., consulted by the editor, a MS. of Burmese origin, though in Sinhalese writing, we find the following note :

“*Manaso uppilāpāti (sic) cetaso uppilāpā vitak-kārā cittassa uppilāpita -hetukāya manasā uppilāpetvā.*”

All this, however, leaves the noun *ubbillā* unexplained; but the form *ubbilāva* tends to show that there was a noun *uppilāva* or *ubbilāva*, contracted to *ubbilā* just as *an-avaya* Sk. *an-avayava* and *appatissa* Sk. *appatissava*. Other compounds of *plu* occur not registered by Childers. Cf. *upaplavati* (Sutta Nipāta V. 18. 22, p. 208), *nīplāvete -viplāveti* (Jāt. I. p. 326) and *sam-uppilavati* (Sutta Nipāta III. 10. 14).

Dr. Trenckner thinks that the Sk. *ud-vell* is against the etymology here proposed. Pāli, however, has *vel-lita*, *pavellita*, *saṃvellita*; and as the Prakrits record *uvvellita* there is no reason why Pāli should prefer *ubbillita* to *ubbellita*.

UMMASATI, UMMASANĀ.

“*Ummasānānāma uddham uccāranā*” (Sutta Vibhaṅga I. p. 121).

“*Itthi ca hoti itthisaññi sāratto ca bhikkha ca naṃ itthiyā kāyena kāyaṃ . . . omasati ummasati . . . āpatti saṅghādisesassa*” (Ibid. I. p. 121).

Ummasati (*un + mriṣ*), ‘to rub up against.’

UMMUJJA, UMMUJJANA, UMMUJJATI.

“*Udake ummuja-nimujjaṃ karonti*” (Jāt. IV. p. 139. See Udāna I. 9; Aṅguttara III. 60. 4).

For u m m u j j a n a see Sum. p. 115, and u m m u j j a t i Jat. III. 507, Sum. pp. 37, 127 ; Udāna I. 9 ; Puggala VII. 1, p. 71.

U m m u j j a (u n - m a j j a), ‘emerging.’

U m m u j j a n a (Sk. u n - m a j j a n a), ‘emerging.’

U m m u j j a t i (Sk. u n - m a j j a t i), ‘to emerge.’

UMMI, ŪMI.

Childers gives no references to any text for the use of u m m i, ū m i, but see Sutta Nipāta IV. 14. 6 ; Thera G. v. 681.

“ Api n utaṃ . . . udakaṃ . . . ū m i jātaṃ hoti ” (Mil. p. 260).

The pl. ūmiyo occurs in Jāt II. p. 216.

URŪḤHAVĀ.

“ Saṃaṃ hemavatā nāgā isāḍantā u r ū ḥ h a v ā ” (Vimāna XX. 9).

U r ū ḥ h a v ā (u ḍ - r u ḍ h a v ā not in Sanskrit), ‘large,’ ‘immense.’

ULLAṄGHANA, ULLAṄGHETI.

“ Ullaṅghana-samattha,” ‘fit to sail over,’ applied to a ship (Jāt. IV. p. 5).

In Sutta V. u l l a ṅ g h a n ā == ‘passing over or across’?

“ U l l a ṅ g h a n ā nāma uddham uccāranā ” (Sutta Vibhaṅga I. p. 121).

“ Itthi ca hoti, itthisaññī sāratto ca bhikkhu ca naṃ itthiyā kāyena kāyaṃ . . . olaṅgheti u l l a ṅ g h e t i . . . āpatti saṅghādisesassa ” (Sutta Vibhaṅga I. p. 121).

U l l a ṅ g h e t i (Sk. u l - l a ṅ g h), ‘to pass across.’

ULLAPANA.

“ Ūhasanam pi sannipāto u l l a p a n a m pi sannipāto ” (Mil. p. 127).

“ Ummādana u l l a p a n ā kāmā cittapamāthino ” (Therī G. v. 357).

For ullapana, 'laying claim to,' see Sutta Vibhaṅga I. p. 101.

Ullapanā (ud-lapana), 'calling out.'

ULLIKHANA, ULLIKHITA.

"Kocchan ti massūnaṃ kesānañ ca ullikhana = koccham" (Therī G. Com. p. 212).

"Upaḍḍh ullikhitehi kēsehi" (Udāna III. 2).

Ullikhana, 'cutting.' Ullikhita (Sk. ul-likh), 'cut.'

In Mahāvagga VII. 1. 5, ullikhita = marked.

ULLOLA.

"Janapado ulloḷo bhavissati" (Jāt. IV. p. 476; see p. 306).

Ullola, 'agitated, disturbed,' from ud-luḍ.

For ullola, 'wave,' see Jāt. III. p. 228.

ULLOKAKA, ULLOKETI.

"Puthusatthārānaṃ mukhulloka kā ti puthujjanā" (Sum. p. 59).

"Sāmino tuṭṭha-paḥaṭṭhaṃ mukhaṃ ullokayamāno vicaratīti mukhulloka ko" (Ibid. p. 168).

"Sabbe Bhagavantam eva ullokayamānā nīsiḍḍimsu" (Ibid. p. 153; Mil. p. 398; Jāt. I. 253; II. 221; see Saṃyutta XI. 1. 3; Cull. VII. 3. 8).

For ullokita (sb.) see Sum. p. 193.

UYYODHIKA.

"Uyyodhikan ti yattha sampahāro diyati" (Dīgha I. 1. 14; Sum. p. 85; Sutta Vibhaṅga II. p. 107), 'a plan of combat.'

URABBHA.

Childers has no references for this word; but see Saṃyutta III. 1. 9; Puggala p. 56; Aṅguttara III. 99. 7.

USUMĀ, USMĀ.

"Usmā-tṭhānā apakkamma tasu tāsū rukkhacchāyāsu nīsiḍḍimsu" (Sum. p. 310).

“Dve tvayo pallaṅke u s u m a ṃ gāhāpento ” (Ibid. p. 186).

See Dhammasaṅgaṇi 964; Mil. 153; Jāt. I. 243; II. 433.

U s m ā = u s u m ā, ‘heat.’

USSAṆKĪ.

“Bhīto ubbiggo u s s a ṇ k ī utraṣṭo antepuraṃ pāvīsi ” (Sum. p. 135).

“Bhīto ubbiggo u s s a ṇ k ī . . . vihāsiṃ ” (Udāna II. 10).

U s s a ṇ k ī (u t - ṣ a ṇ k h i n not in Sanskrit), ‘distrustful,’ ‘fearful.’

USSAKKATI.

“Mahāsamudde udakaṃ . . . u s s a k k i t v ā velāya paharati ” (Mil. p. 260, l. 22).

“Mahāsamudde udakaṃ hatthasatam pi dve pi hatthasatāni gagane u s s a k k a t i t i ” (Ibid. l. 25).

U s s a k k a t i (u t - s r i p not in Sanskrit), ‘to rise up.’

USSADA.

Childers quotes u s s a d a in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) u s s a d a does not mean this.

In the second reference Dhammapada, p. 339 — Jāt IV. p. 188 u s s a d a means ‘a bump or swelling.’ “Gohanu-kena koṭṭhāpetvā u s s a d e dassetvā.”

In the first reference u s s a d a must mean ‘rubbing in a scented unguent,’ ‘anointing.’

“Alaṅkato maṭṭha-kuṇḍalī

Mālābhārī haricandan u s s a d o ”

(Dh. p. 95 — Jāt. IV. p. 60 — 83. 1; Vim. 53. 7).

The Com. explains haricandan u s s a d o by suvaṇṇavaṇṇena candena a n u l i t t o .

We can compare this with “Alaṅkatā suvasanā mālinī candan u s s a d ā ” (Thera G. v. 267).

We find parallel expressions where *ussada* = *uccahādana* is replaced by another term. Cf. “*Alaṅkāṭā suvasanā mālinī candanokkhitā*” (Therī G. v. 145).

Okkhita = *okkhita*, from Sk. *okh*, ‘to adorn.’

“*Alaṅkāṭā candana-sāra-vositā*” (V. Vimāna LXIV. 15, 16).

“*Pīṭa candana-littāṅga*” (Ibid. XLVII. 1).

“*Nārigaṇṇā candana-sāra-littā*” (Ibid. LII. 6, 8).

The expression *sattussada*, ‘having the seven protuberances’ (Mahapadhāna Sutta), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see Man. Buddhism p. 382, 2nd ed.). This term occurs in Mahāvyatpatti, p. 6.

But *sattussada* in Dīgha III. 1. 1 is explained as follows: “*Sattussadan ti sattehi ussadam, ussannaṃ bahujaṇaṃ ākiṇṇa-manussaṃ posāvaniya-hatthi-assa-mora-migādi aneka-satta-samākiṇṇaṃ cāti attho*” (Sum. p. 245). Here *ussada* = crowd, multitude. In Jāt. IV. p. 309 we have *catussadam*. “*Catussadam gāmavaraṃ samiddhaṃ dinnaṃ hi so bhuñjatu Vāsavena.*” The Com. has the following explanation: “*Catussadan ti ākiṇṇamanussatāya manussehi pahūtadhaññatāya dhaññena sulabhadārutāya dārūhi sampannodakatāya udakenāti catūhi ussannaṃ catussadasamannāgatan ti attho.*”

There is a metaphorical use of the word *ussada* in the sense of ‘desire’ or ‘conceit.’

“*Tam ahaṃ brūmi brāhmaṇaṃ*

• • • • •

silavantam an-ussadam”

(Sutta Nipāṭa III. 9. 31).

Ibid IV. 14. 6; Udāna I. 4 = Mahāvagga I. 2. 3 = Sutta Nipāṭa IV. 3. 4:—

“*Yass’ ussadā n’ atthi kuhiñci loke,*” for whom there are no desires anywhere in the world (Fausböll). Oldenberg translates ‘whose behaviour is uneven to

nothing in the world' (Vinaya Texts I. p. 80). But is not the sense rather arrogance or conceit (superbia) ?

For the use of *u s s a n n a* see Sum. p. 7 ; Jāt. III. 418 ; Jāt. IV. 140 ; Therī G. v. 444 ; Sumaṅgala p. 179 ; Sutta Vibhaṅga I. p. 286 ; Dh. 94 ; Cull. X. 15. 1.

USSĀDA, USSĀDANAM, USSĀDETI.

“ Ko majjhe saṁsīdo, ko thale *u s s ā d o* (v. l. *ussāro*) ” (Sum. p. 122).

U s s ā d a ‘throwing-up on.’ Cf. Sk. *u t - s ā d a k a*.

“ Yathā . . . mahāsamuddo na matena kuṇapena saṁvasati, yaṁ hoti mahāsamudde matam kuṇapam tam khippam eva tīram upaneti thalam vā *u s s ā d e t i* ” (Mil. p. 250 - Cullavagga IX. 1. 3 ; Mil. p. 187).

In a parallel passage in Udāna v. 5. 3 we find *u s s ā r e t i* (Burmese lection). See Mahāvagga VIII. 1. 22 ; Cullavagga VI. 11. 3 ; Jāt. I. 419, 434. Cf. *u s s ā r a ṇ a - b h a y a* (Jāt. I. p. 419).

“ Idh' ekacco yodhajīvo sahati rajaggaṁ . . . api ca kho *u s s ā d a n a m* yeva sutvā saṁsīdati . . . ” (Puggala V. 3).

U s s ā d a n a (Sk. *u t - s ā d a n a*), ‘rout, defeat’ ?

U s s ā d e t i (Sk. *u t - s ā d a y a t i*), ‘to cause to rise up on,’ ‘to throw on.’

USSUSSATI.

“ *U s s u s s a t i* anāhāro ” (Sutta Nipāta V. 1. 10).

U s s u s s a t i (Sk. *u c c h u s h*), ‘to be dried up.’

ŪHANA.

“ *Ū h a n a - l a k k h a ṇ o* kho . . . manasikāro, chedana-lakkhaṇo paññāti ” (Mil. p. 32).

Ū h a n a = Sk. *ū h a n a*, ‘synthesis’ as opposed to *c h e d a n a*, ‘analysis.’

ŪHASATI, ŪHASANA.

“ *Ū h a s a n a m* pi sannipāto ullapanam pi sannipāto ” (Mil. p. 127).

Ū h a s a t i (= *u d - h a s*), not in Sanskrit, ‘to laugh.’

ŪSA.

Childers defines ūsa as 'salt ground,' but in *Āṅuttara* III. 70. 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes.

EKATTA.

Childers gives *ekatta*, 'unity,' but it is also used in the sense of 'solitude.'

"Na me taṃ phandati cittaṃ, *ekatta-nirataṃ* hi me" (*Thera G.* v. 49, p. 8). See *Mil.* p. 162.

EKĀGĀRIKA.

"*Ekāgārikan ti, ekam eva gharaṃ parivāretvā vilumpanaṃ*" (*Sum.* p. 159).

See *Āṅuttara* III. 50; 151. 2; *Puggala* p. 55.

ERETI.

"Lahuko vata me kāyo phuṭṭho ca pītisukhena vipulena tūlam iva *eritaṃ* mālutena pilavati va me kāyo"
(*Thera G.* v. 104; see v. 754).

Vāterita (*Vimāna* XXXIX. 4), *hadayerita* (*Ibid.* LXIV. 20. 22).

"Na ukkhiṇe no ca parikkhiṇe pare, na okkhiṇe pāragataṃ na *eraye*" (*Thera G.* v. 209; see v. 260).

"Yathā pi nāvaṃ puriso 'dakamhi
ereti ce naṃ upaneti tīraṃ"

(*Jāt.* IV. p. 478).

"Khippam giram *eraya vaggu vaggum* haṃso va paggayha sanikaṃ *nikūjaṃ*" (*Thera G.* v. 1270).

Ereti (*Sk.* *erayati*), 'to move, raise, raise the voice, utter.'

EḲAKA.

"So na *eḷaka-m-antaraṃ* [paṭigaṇhāti]" (*Āṅuttara* III. 151. 2; *Puggala* p. 155; *Sihanāda Sutta*, *Dīgha* VIII.).

Eḷaka is explained in the Commentary by *ummāra*, 'threshold.' It is evidently the same word in the first

term of the compound “eḷaḷa - pādaka-pīṭha” (Cullavagga VI. 2. 24) explained in the Vinaya Texts (III. p. 165) as ‘a chair raised on a pedestal.’ The translation throws no light on the meaning of eḷaḷa. Buddhaghosa has the following note: “Eḷaḷa-pādaka-pīṭhaṃ nāma dāru-paṭṭikāya upari pāde ṭhapetvā bhojana-phalakam viya katapīṭhaṃ vuccati.” The chair (pīṭha) stood on a low projecting platform of wood or stone (eḷaka) by which it was mounted, and on which the sitter placed his feet. Such a chair was disallowed to the bhikkhus as being too comfortable.

Eḷaḷa in the sense of ‘threshold’ was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk. eḍuka, ‘a wall, tomb,’ originally a stone slab?

OKAḍḍHATI.

“Taṃ maṃ tato sattavāho ussannāya vipullāya vaḍḍhiyā
Okaḍḍhati vilapantiṃ acchinditvā kulagharassa”

(Therī G. v. 444).

Okaḍḍhati (Sk. aṇa - kṛish), ‘to drag along.’

OKAPPETI.

“Aparam pi bhante uttariṃ kāraṇaṃ brūhi yenāhaṃ
kāraṇena okappeyyanti” (Mil. p. 150).

“Tasmā tassa balavato . . . oṇamanena sadevako loko
oṇamissati okappessati . . .” (Ibid. p. 234).

“Tihi ākārehi ditṭhe vematiko ditṭhaṃ n’ okkappeti
ditṭhaṃ nassarati” (Sutta Vibhaṅga II. p. 4).

“Acira-pabbajitassa hi kathā okappanīyā na hoti”
(Sum. p. 143).

Okappeti (Sk. aṇa - kṛip), ‘to consider as possible,’
‘to be fit.’

Okappanā, in Dhammasaṅgaṇi p. 12, is given as one
of the synonyms of saddhā.

OKIRINĪ, OKILINĪ.

“Idhāhaṃ . . . addasaṃ itthiṃ upakkaṃ okiliniṃ,

okiriniṃ . . . sā issāpakatā sapattiṃ aṅgarakataḥena okiri” (Sutta Vibhaṅga I. p. 107).

Here upakka or uppakka = baked. Does okilini (= [o] kilinnakasarirā) mean ‘dried up,’ and okirini (= aṅgaraparikiṇṇā), ‘sooty,’ ‘begrimed with soot.’

OKKANTATI.

“Issassa upakkhandhamhā okkacca caturaṅgulaṃ tena nemim pariharesi . . .” (Jāt. IV. p. 210).

Okkaccā-ti okkantitvā (Com.).

Okkantati (Sk. ava-kṛit), ‘to cut off’

OKKANTI, OKKAMANA.

“Bodhisattassa gabbh’ okkanti yā” (Sum. p. 130).

“Mātu-kucchim okkamane” (Ibid. p. 145).

Okkanti (= Sk. avakrānti), ‘descent.’

Gabbh’ okkanti = entrance into the womb.

Okkamana (= ava-kramana), ‘descent.’

OKASSETI.

“Tato sucim gahetvāna vaṭṭim okassayām’ aham” (Therī G. 116, p. 135).

“Yadi bhante Nāgasena Tathāgatassa tā upamā aññātā, tena hi Buddho asabbaññū; yadi ñātā, tena hi okassa pasayha vimaṇṣāpekho paṇāmesi, tena hi tassa akāruññātā sambhavati” (Mil. p. 210).

“Sutaṃ me taṃ bhante vajji yā kulitthiyo kulakumāriyo tā na okassa pasayha vāsentitī” (M. P. S. p. 3).

Okasseti (Sk. ava-kṛish), ‘to drag out or away,’ ‘draw away.’

OGAṆA.

“Migaluddo mahārājā Pañcālānaṃ rathesabho
Nikkhanto saha senāya ogaṇo vanaṃ āgamā”

(Jāt. IV. p. 432).

Ogaṇa = avagaṇa (Sk. ogaṇa), ‘without a retinue.’ Cf. opatta = nippatta = leafless (Jāt. III. p. 495).

OGADHA.

Childers quotes no texts in dealing with this word, but compare :—

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadham” (Thera G. v. 168, p. 22). For antogadha see Sum. p. 59.

OGAMANA.

“Ogamanañ ti atthaṅgamaṇaṇ” (Dīgha I. 1. 25 ; Sum. p. 95).

Ogamana = Sk. ava-gamana, ‘setting.’

OGGATA.

“An-oggata smim suriyasmim tato cittam vimucci me” (Thera G. v. 477).

“Rattandhakāre ti oggate suriye” (Sutta Vibhaṅga II. p. 268).

Oggata = apagata, ‘set.’

OCARAKA, OCARATI.

“Ete bhante māma purisā carā ocarakā janapadam ocaritā āgacchanti tehi paṭhamam ocinṇam ahaṇ pacchā osāpayissāmi” (Saṃyutta III. 2. 2).

“Ete bhante mama purisā corā ocarakā janapadam ocaritvā āgacchanti tehi paṭhamam otiṇṇam, ahaṇ pacchā otarissāmi [v. l. osāyissāmi]” (Uddāna VI. 2).

Ocaraka occurs also in Sutta Vibhaṅga Pār II. 4. 1, p. 47, and is explained by the Old Com. (Pār. II. 4. 27, p. 52) as follows :

“Ocarako nāma bhaṇḍam ocaritvā āchikkhati itthannāmaṇ bhaṇḍam avaharā ti.”

The Com. to the Uddāna explains ocarakā by hetthā-carakā and carapurisā; ocaritva by vīmamsitvā and osāyissāmi by paṭipajjissāmi karissāmi.

Buddhaghosa on Pār. II. 4. 27 has the following note :

“Ocaratīti ocarako. tattha tattha anto anupavisa-tīti vuttam hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div. 127. 26, *avacarakā* = footman, runner; *ocarati* (Sk. *ava-car*, 'to go down towards'), 'to visit.'

OCINĀTI.

Nānāratana-m-ocita (Jāt. IV. p. 135) *dum-ocita* (Ibid. p. 156).

Ocita (Sk. *ava-cita*) = *sañcita*, 'filled.'

"... *Acchāya atibharitāya amataghaṭikāyaṃ dhammakatamatto, katapadaṃ jhānāni o c c e t u ṃ*" (Thera G. v. 199).

O c e t i (Sk. *upa-ci*) = *upaceti* = *bhāveti*, 'to cultivate.'

OṬṬHI-VYĀDHĪ.

"*Tadā tassa rañño eka oṭṭhivādhī . . . mahabalā ahosi.*"

Oṭṭhivādhī is a female elephant. Does it mean 'lip [trunk] striker' ? (Jāt. III. 385-7).

OṆI.

"*Oṇi-rakkha nāma āhataṃ bhaṇḍaṃ gopento*" (Sutta Vibhaṅga I. p. 53).

"*Oṇiṃ rakkhatīti oṇirakkho yo parena attano vasaṇaṭṭhāne ābhaṭaṃ* (MS. *āhataṃ*) *bhaṇḍaṃ idaṃ tāva bhante muhuttaṃ oloketha yāva ahaṃ idaṃ nāma kiccaṃ katvā āgacchāmīti vutte rakkhati*" (Buddhaghosa).

Oṇi (*avaṇi* ?) must here signify 'treasure, property.'

OṆOJETI.

"*Sovaṇṇena bhikkārena udakaṃ oṇojetvā*" (Mil. p. 236; see *Mahāvagga* I. 22. 18).

"*Oṇojetha āvuso saṅghassa cīvaraṃ*" (Sutta Vibhaṅga I. p. 265); see *Dīpavaṃsa* XIII. 29, and cf. *oṇojana* (*Cullavagga* II. 1. 1). *Oṇoja* (Cull. p. 37).

Oṇojeti (Sk. *avanējayati*), 'to dedicate,' 'consecrate.'

OTAPPATI, OTĀPETI.

"*Pāṇiyaṃ o t a p p a t i*" (*Cullavagga* VI. 3. 7).

“ Bhikkhū sa-udakaṃ pattam o t ā p e t i ” (Ibid. V. 9. 3 ; see Mhv. I. 25. 16).

O t a p p a t i (Sk. a v a - t a p), ‘to heat, warm.’

OTALLAKA.

“ Kuto nu āgacchasi rummavāsi
O t a l l a k o p a m s u p i s ā c ā k o v a ”

(Jāt. IV. pp. 380-4).

“ O t a l l a k o t i l ā m a k o o l a m b a - v i l a m b a - n a u t a k a - d h a r o ”
(Com.).

O t a l l a k a o t ā l a k a o t ā r a k a ? Cf. Sk. a v a - t ā r a ṇ a , ‘the ends or border of a garment.’

OTTAPATI, OTTAPPETI.

“ Yaṃ n a o t t a p p a t i o t t a p p i t a b b e n a n a o t t a p p a t i
p ā p a k ā ṇ a ṃ a k u s a l ā ṇ a ṃ d h a m m ā ṇ a ṃ s a m ā p a t t i y ā i d a ṃ
v u c c a t i a n - o t t a p p a ṃ ” (Puggala II. 5).

“ A t h ā y a ṃ i t a r ā p a j ā p u ṇ ṇ ā b h ā g ā t i m e m a n o
s a ṅ k h ā t u ṃ n o p i s a k k o m i m u s ā v ā d a s s a o t t a p p e t i ”
(Samyutta VI. 2. 3).

O t t a p a t i a v a t a p p a t i f o r a p a t a p p a t i
(Sk. a p a - t r a p), ‘to be ashamed.’

The N. Buddhist form for ottappa is a p a t t r ā p y a
(Mahāvvyatpatti p. 32).

ODAPATTIKIYĀ, ODAPATTAKINĪ.

“ O d a p a t t i k i y ā m a y h a ṃ s a h a j ā e k a s ā s a n ī ” (Cariyā
Pit. II. 4. 8, p. 86).

Among the ten kinds of wives mentioned in Sutta Vibhaṅga I. p. 139 we find o d a p a t t a k i n ī upon which we find the following note (p. 140), “o d a p a t t a k i n ī n ā m a u d a k a - p a t t a ṃ ā m a s i t v ā v ā s e t i . ”

O d a p a t t i k i y ā = ‘water-bowl-carrier.’

ODACYA.

This word is given in the Dhammasaṅgaṇi 9, 86 as one of the synonyms of pīti.

O d a g y a = a u d a g r y a, 'elation' (not in Sanskrit) from u d a g r a .

ODANIKĀ.

"O d a n i k a - g h a r a - v ī t h i " (Jāt. III. 49).

O d a n i k a, 'a cook.'

ODARIKĀ.

"Hitvā gihitvaṃ anavositatto mukhanaṅgalī o d a r i k o kusīto" (Thera G. v. 101, p. 15).

"Puggalo . . . luddho o d a r i k o" (Mil. p. 357-8). Cf. o d a r a in Dhammapada p. 96.

O d a r i k a (Sk. a n d a r i k a), 'gluttonous.'

ONAMATI, OṆAMATI.

"Unnatā bhūmippadesā o ṇ a m a n t i, o ṇ a t ā unnamati" (Sum. p. 45).

"So so muñcati pupphāni o n a m i t v ā dumuttamo" (Vimāna XXXIX. 3).

"Siho jīvitapariyādāne pi na kassaci o ṇ a m a t i" (Mil. p. 400). Cf. a n - o ṇ a m i - d a ṇ ḍ a j ā t a (Mil. p. 238).

O n a m a t i (Sk. a v a - n a m), 'to bend, stoop.'

ONAYHIYATI, ONĀHA.

"Jālena ca o n a h i y ā n ā
tāttha hananti ayomayakūṭehi"

(Sutta Nipāta III. 10. 13).

O n a y h i y a t i (Sk. a v a - n a h), 'to cover.'

O n ā h a and p a r i y o n ā h a are given in the Dhammasaṅgaṇi 205, as synonyms of middha, 'sloth.'

OPATATI.

"Yathā kalandako paṭisattumhi o p a t a n t e naṅgutṭhalakutena paṭisattum paṭibāhati" (Mil. pp. 368, 396).

"Yadā kilesā o p a t a n t i" (Ibid. p. 368).

For o p ā t e t i see Sutta Vibhaṅga II. p. 15.

O p a t a t i (Sk. a v a - p a t), 'to fall down.'

OPĀTA.

“O p ā t a ṃ khananti” (Jāt. I. p. 143).

O p ā t a (Sk. a v a - p ā t a), ‘hole, pit.’

OPĀNA.

O p ā n a - b h ū t a (Jāt. IV. p. 34: Vimāna LXV. 4; LXVI. 4; Sum. p. 177; Mahāvagga VI. 31. 11).

O p ā n a (Sk. a v a - p ā n a), ‘a pond or pool for watering.’

OPILĀPETI.

“Taṃ payāsaṃ . . . usake op il ā p e h ī ti” (Sutta Nipāta I. 4. 7, p. 14).

See Jāt. I. pp. 212, 238; III. p. 301. Saṃyutta VII. 1. 9. Mahāvagga X. 4. 5.

O p il ā p e ti, the caus. of a v a - p l u, ‘to keep under,’ ‘to sink.’

OPUṢCHETI.

“Bhumiṃ ca catujātiya gandhehi o p u ṣ c h e t v ā dhaje bandhimsu” (Jāt. IV. p. 377-8).

O p u ṣ c h e ti (a v a - p r o ṣ c h, not in Sanskrit), ‘to cleanse.’

OPUTA.

“Puthū pañcahi nīvaraṇehi āvutā nivutā o p u t ā paticchannā paṭikujjitā ti puthujjanā” (Sum. p. 59).

O p u t a = o v u t a (Sk. a p a - v ṛ i), ‘obstructed.’

“Etthāyaṃ jano āvaṭṭo nivuto o v u t o pihito pariyaonaddho” (Mil. p. 161).

O v a ṭ a, another form of the word, occurs in (a n - o v a ṭ a) Sutta Vibhaṅga II. p. 52.

OPUNĀTI, OPUNĀPETI.

Childers only gives the metaphorical use of this word in the sense of ‘to sift.’

“Masim karitvā mahāvāte v ā o p u n e y y a” (Aṅuttara III. 33. 2).

“Sīghasīghaṃ bhusikaṃ uddharāpetvā sīghasīghaṃ o p u n ā p e y y a” (Ibid. III. 92. 3).

“Bhusikaṃ uddharāpetvā opunāpetabbam opunāpetvā atiharāpetabbam” (Cullavagga VII. 1. 2, p. 181).

“Esāhaṃ bhante yo me Ālāre Kālāme pasādo taṃ mahāvāte vā opunāmi sīghasotāya vā nadiyā pavāhemi” (M. P. S. IV. p. 45).

O p u n ā t i (a v a - p ū not in Sanskrit), ‘to winnow.’

OMATTHA.

“Sattiyā viya o m a t t t h o dayhamāne va matthake
Kāmarāgappahānāya sato bhikkhu paribbaje te”

(Samyutta I. 3. 1 ; II. 2. 6 =Thera G. v. 39).

O m a t t t h a = o m a t t t a (Sk. a v a - m r i s h), ‘struck.’

OMADDATI.

“O m a d d a khippaṃ palighaṃ esikāni ca abbahā” (Jāt. II. 95).

See Cullavagga VIII. 4. 5, p. 214.

O m a d d a t i (Sk. a v a - m ṛ i d), ‘to crush,’ ‘press down.’

ORABBBHIKA.

“O r a b b h i k o v ā urabbhaghātako” (Aṅuttara III. 99. 7 ; see Puggala p. 56 ; Therī G. v. 242, p. 146 [the Com. p. 199, explains o r a b b h i k a by o r a b b h a g h ā - t i k a] ; Sutta Vibhaṅga I. p. 106).

ORUNDHATI.

“O r u n d h i y a naṃ pari rakkhissā mi” (Jāt. IV. p. 480). O r u n d h i y a == orundhitvā (Com.).

O r u d d h a (Therī G. vv. 445, 453).

O r u n d h a t i (Sk. a v a - r u d h), ‘to restrain.’

ORAMATI.

Childers has no notice of o r a m a t i , the proper meaning of which is ‘to leave off cease.’ See Sutta Vibhaṅga I. p. 54.

“Bhikkhu bhikkhum so ānāpetvā vippañisārī

sāveti mā avaharīti, so suṭṭhūti o r a m a t i, ubhinnaṃ anāpatti.”

But in Mil. p. 361 o r a m a t i seems to mean ‘to be pleased,’ ‘to be satisfied.’

“Sace so me bhante paṭisunītvā nandati o r a m a t i evāhaṃ taṃ pabbājemi nissayaṃ demi.”

In Jāt. I. p. 498 o r a m a t i is used in the sense of ‘to strive’ :—

“O r a m ā m a n a pārema” — we strive but do not succeed. The Com. has “udakam . . . ākaḍḍhema osārema.”

A parallel expression occurs in Jāt. III. p. 185 : “V i k k a m ā m i n a pāremi.”

We see that o r a m ā m a — v i k k a m ā m a, ‘we use effort,’ ‘we strive.’

There is a similar expression in Çakuntala p. 146 (ed. Williams, 1876) : “Naṃ saḥgāmī dosotti v a v a s i d ā b i ṇ a p ā r e m i ṇivedidum.”

Can o r a m ā m a be an error for o s ā y e m a from a v a - s ā ? See note on OSĀPETI.

OLAGGETI, OLUGGA.

“Atha kho bhikkhave Vepacitti asurindo aṭaliyo (v. ll. āṭaliyo, āṭaliko) upāhanā ārohitvā khaggaṃ o l a g g e t v ā assamaṃ pavisitvā” (Samyutta XI. 1. 9; see Sum. p. 41).

“Olaggessāmi te Citta āṇidvāre va hatthinaṃ” (Thera G. v. 355).

“Tvam o l a g g o n a gacchasi” (Ibid. v. 356).

O l a g g e t i (caus. of a v a - l a g), ‘to attach,’ ‘fasten;’ o l a g g a = Sk. a v a - l a g n a; for o l u g g a see Sum. p. 41.

OLAṄGHANĀ, OLAṄGHETI.

“O l a ṇ g h a n ā nāma heṭṭhā onamanā” (Sutta Vi-bhaṅga I. p. 121).

O l a ṇ g h a n ā (not in Sanskrit), ‘passing under.’

For o l a ṇ g h e t i see extract quoted in ULLAṄGHETI.

OLIKHATI.

“Kese me olikhissan ti kappako upasaṅkami”
(Thera G. v. 169).

“Bahūvatasamādānā aḍḍhaṃ sīsassa olikhiṃ”
(Therī G. v. 88; Com. p. 183).

Olikhati (ava-likh, not in Sanskrit), ‘to cut off.’

OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI. 8).

In the Dhammasaṅgaṇī 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf. an-olīna-vuttitā Ibid. 1367.

See Jāt. III. 322, where olīna impeded? Cf. Sk. avalīna, ‘sticking to.’

OLUBBHA.

“Piṇḍapātaṃ caritvāna daṇḍaṃ olubbha dubbalā”
(Therī G. v. 17, p. 125).

“Daṇḍaṃ olubbha gacchāmi” (Ibid. v. 27, p. 126).

See Jāt. I. p. 126.

Olubbha, ‘leaning on,’ though connected in meaning with ava-lamb, looks as if it were derived from avalabh (not in Sanskrit).

OVATṬIKĀ.

“Sakkā hoti hatthena pi dvīhi pi aṅgulīhi [udakaṃ] gahetum ovaṭṭikāya maṃ pi kātum?” (Sum. p. 218).

“So taṃ sūciṃ nālikāya pakkhipitvā ovaṭṭikāya katvā” (Jāt. III. p. 282).

“Bodhisatto ovaṭṭikato sūcinālikāya nīharitvā adāsi” (Ibid. p. 285).

Here ovaṭṭikā seems to be a kind of ‘bag.’

There is an ovaṭṭikā in the sense of valaya, ‘bracelet;’ “chabbaggiyā bhikkhū ovaṭṭikāya dhārenti” (Cullavagga v. 2. 1; Com. on Mhv. V. 29, 4), and a form ovaṭṭiyā (Mahāvagga VII. 1. 5) — ovattikā.

There is also the form *ovaddheyya* or *ovattheyya* — turned back.

All these seem to point to Sk. *apa-vṛit*.

OVAMATI.

“Atha kho udapāno sabbam taṃ tiṇaṃ ca bhusañ ca mukhato ova mitvā acchassa udakassa yāva mukhato pūrito vissandanto maññe atthāsi” (Udāna VII. 8).

Ova mati (*ava-vam*, not in Sanskrit), ‘to throw up.’

OVARIYATI.

“Kiṃ te aparādhitaṃ mayā yam maṃ ovariya-māna titthasi” (Therī G. v. 367-8).

Ovariya ti pass. of *apa-vṛi*, ‘to avoid’?

OVASSATI.

“Kadā nu maṃ pāvusakālamegho navena toyena sacīvaraṃ vane

Isippayātamhi pathe vajantaṃ ova ssate”

(Thera G. v. 1102, p. 98).

“Kassapassa kuṭi ova ssati” (Mil. p. 223-4).

“Viharassa kuḍḍo ova ssati” (Cull. VI. 3. 4; see V. 16. 1; VIII. 3. 3: Sutta Vibhaṅga II. 33, 39).

Ova ssati (*ava-vṛish* not in Sanskrit), ‘to rain down on,’ ‘to leak.’

For *ovasāpeti*, ‘to cause to be rained down on,’ see Mahāvagga VIII. 15. 2, p. 291).

OSSAJATI, OSSAJATI.

“Kuto samutthāya mano vitakkā
kumārakā dhaṅkam iv’ ossajanti”

(Saṃyutta X. 3 = Sutta Nipāta 5. 1, p. 48).

‘Whence arising doubts vex the mind, as boys vex a crow’ (Fausböll).

Here is an illusion to a game played by Hindu lads of

tying a string to a crow's leg, first letting it go a little way, and then jerking it back.

The original meaning of *ossajati* is to let go or release.

"*Hadaye ossajāmi*" = "*hadaye vissajjemi*" (*Jāt.* IV. p. 260).

"*Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusañkhāraṃ ossajji, ossaṭṭha ca Bhagavato āyusañkhāre mahābhummicālo ahosi*" (*M. P. S.* p. 26).

"*Yadā Tathāgato sato sampajāno āyusañkhāraṃ ossajjati tadāyaṃ paṭhavī kampati*" (*Ibid.* p. 27). See *Thera G.* 321.

"*Ossaṭṭha kāyo urago caratu*" (*Jāt.* IV. pp. 460, 461).

Ossaṭṭha = *nissaṭṭha* (*Com.*).

Cf. *āyusañkhāro ssajjana* (*Sum.* p. 130).

OSAṆHETI.

"*Akkhīni añjetvā kese osaṇhetvā*" (*Jāt.* IV. p. 219).

"*Bhikkhū kocchena kese osaṇhenti*" (*Cullavagga V.* 2. 3).

Osaṇheti (*ava - ślakṣhayati* not in Sanskrit), 'to comb out,' 'to smooth.' *Cf.* *Hindu uñchā*, 'to comb the hair.'

OSĀPETI, OSETI.

"*Majjhe gahetvā ubhato osāpeti, ubhato koṭṭisu gahetvā majjhe osāpeti*" (*Jāt.* I. 25).

"*Ete bhante mama purisā carā occarakā janapadaṃ ocaritvā āgacchanti tehi paṭhamam ocinṇam ahaṃ pacchā osāpayissāmi*" (*Saṃyutta III. 2. 2* = *Udāna VI. 2.* See extract and notes under *OCARAKA* and *ORAMATI*).

Here *osāpeti* = *ṭhapeti*, from *ava - śā*.

In *Thera G.* v. 119 *osiya* (v. l. *opiya*) is explained by *ṭhapetvā* and *osenti*, in *Therī G. Com.* p. 202, by *paṭisāmetvā ṭhapenti*. See *Sutta Vibhaṅga II.* p. 15.

For *osāpeti* we find *oseti* (see *Saṃyutta XI. 2. 10*; *Thera G.* v. 119; *Therī G.* v. 283), in the sense of 'to put, place,' for which we find the v. l. *opeti*.

"*Kheḷam sarīre o si (text opi)*" (*Jāt.* IV. p. 457).

OHANATI.

“Indakhilam o h a c c a-m-anejā
te caranti suddhā vimalā”

(Saṃyutta I. 4. 7).

O h a n a t i (Sk. a v a - h ṛ i), ‘to take away.’

O h a c c a may also represent o h a n t y a as well as
a v a h ṛ i t y a.

KAṬAGGAHA.

“Yadā jīṇṇā bhavissamā ubho daṇḍaparāyanā
ubho pi pabbajissāma, ubhayattha kaṭaggaho”

(Thera G. v. 462, p. 49).

“Ayañ ca te rājaputti ubhayattha k a ṭ a g g a h o
devalokūpapattī ca kittī ca idha jivite”

(Jāt. IV. p. 322).

The Com. explains k a ṭ a g g a h a by j a y a g g a h a.

Kaṭaggaha = a lucky throw, the lucky die, in contra-
distinction to k a l i g g a h a, ‘an unlucky throw.’

KAṬAGGAHA.

“Na c’ eva bhogā tathārūpā na ca puññāni kubbanti
Ubhayattha k a l i g g a h o andhassa hatacakkhuno”

(Aṅguttara III. 29).

For k a l i in sense of ‘bad die’ see Dhammapada vv.
202, 252.

KAṬUKUṢAKA.*

K u t u k u ṇ c a k a occurs in the following passage from
the Divyāvadāna, p. 8, l. 3:

“Ā k r o ṣ a k ā r o s h a k ā v a y a m m a t s a r i n a h k u t u k u ṇ -
c a k ā v a y a m

dānam ca na dattam anv api yena v a y a m p i t ṛ i l o k a m
āgatah.”

On p. 302, l. 3, of the same work the word recurs:

* See *Academy*, Feb. 25, 1888, No. 825, pp. 136, 137.

“Ete pi matsarinā āsan k u t u k u ñ c a k ā āgrihitaparish-
kūrās.” *

The editors, not understanding this unusual term, have admitted into their text (p. 302) the variant reading k u t - k u ñ c a k ā, which they connect with Pāli k u k k u c c a k a, ‘remorseful.’ Childers, however, refers the well-known k u k k u c c a to the Sanskrit k a u k ṛ i t y a. It sometimes appears under the form k u k u c c a, as if from k u - k ṛ i t y a; and, in Aṅguttara Nikāya IV. 196, we find a k u k - k u c c a k a j ā t a, in the sense of ‘well-formed,’ applied to a tree. It is possible that k u k k u c c a, ‘remorse,’ has a different origin, and may be derived from k ū t + k ṛ i t y a (Cf. Sk. k ū t, ‘to sorrow’). But, be this as it may, k u k - k u c c a is never used in Pāli texts along with m a c c h a r ī, m a c c h a r a, or k a d a r i y a, but with u d d h a c c a, &c. In the passages quoted above, k u t u k u ñ c a k a has not the sense of ‘remorseful.’

The metre of the verse quoted from p. 8 of the Divyāvadāna would seem to show that the reading k u t u k u ñ - c a k ā is to be preferred to that of k u t k u ñ c a k ā. If, then, this term does not bear the meaning, ‘remorseful,’ what is its true signification? Sanskrit gives us, apparently, no direct clue to the meaning, so recourse must be had to Pāli for its signification. Childers’s dictionary here fails us entirely, and we are compelled to look elsewhere for help in solving the difficulty. It may be noted that ā k r o ṇ a k ā and r o ṣ h a k ā correspond to Pāli a k k o s a k ā and r o s a k ā, which are usually found together (see Saṃyutta-Nikāya III. 3. 1, p. 96; Sutta Nipāta, p. 24) in connection with m a c c h a r ā; m a t s a r i n a h is the Pāli m a c c h a r i n o; and it may be assumed that in meaning it is synonymous with k u t u k u ñ c a k ā.

On pp. 291, 298, of the Divyāvadāna, m ā t s a r y a (Pāli m a c c h a r i y a) is associated with ā g r i h ī t a, in Pāli a g g a h ī t a (not in Childers; but compare a g g a -

* The editors suggest ‘ostentatious’ as the meaning of ā g r i h ī - t a p a r i ṣ h k ā r a; but the context shows that it signifies ‘having beggarly belongings,’ hence ‘mean,’ ‘shabby.’

hitatta in Puggala Paññatti II. § 3. 13; Dhammasaṅgani, § 1122, p. 199), which literally means 'drawn tight or close;' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of *macchariya* we find not only *aggahitatta* and *kadariya*, but also *katukañcukatā* (written *katakāñcukatā* in the Dhammasaṅgani), an abstract noun formed from an adjective *katukāñcuka* or *katakāñcuka*, corresponding to an original *kṛita-kañcuka* or *kṛita-kuñcaka*, 'close,' 'near,' 'greedy' (Cf. Sk. *kṛita-kapata*, 'fraudulent'). *Kañcuka* or *kuñcaka* must be referred to the root *kañc* or *kuñc*, 'to draw together,' 'contract' (Cf. Sk. *kañcuka* and *kañcukita*).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of *katukāñcuka*, tried to Sanskritize it into *kutukuñcaka*, connecting it, perhaps, with *kūtukuñcaka* or *kutukuñcaka*. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with *ekodibhāva*, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in *sambhinna-pralāpa* (p. 302) = Pāli *samphappalāpa*, 'nonsense.' *Sampha* was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb *samphappalapati* (Sum. p. 74). To this we may add *vardhanīya* = Pāli *bhājana*; *nishparusha* = Pāli *nippurisa*. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by *gandharvas* or heavenly musicians (see *Vimāna* 64. 10. p. 60). In the translation of the Jātaka book (p. 75), "*nippurisehi turiyehi paricāriyamāno* (v.l. *parivāriyamāno*)," the

same expression as occurs in Culla. VII. i. p. 180, is rendered 'attended by musical instruments which played of themselves.' In the Vinaya Texts, III. p. 225, it is translated 'waited upon by *women* performing music.' This expression, I venture to think, may be rendered thus—'entertained by heavenly music.' The Sanskrit parallel passage (Div. p. 6) is *nishparushena* (v.l. *nishpurushena*) *tūryena kridati ramate paricārayati*" (see Jāt. I. p. 58). *Utkutukaprahāna* = Pāli *ukkuṭikapadhāna*; *lūha* (pp. 13, 81) = Pāli *lūha*; *phuttaka* (p. 29), a kind of *bark* cloth = Pāli *poṭṭhaka* (see Jāt. II. p. 432, where the form *poṭṭha* also occurs); *phelā* = Pāli *pelā* (see *pedā*, pp. 251, 365); *abhiprāya* = *adhiprāya*, Pāli *adhippāya*; *abhyavagāhya* = *adhyavagāhya*, cf. Pāli *ajjhogāhetvā*; *abhinirnameyāmi* = *abhinirnamayāmi*, cf. Pāli *abhininnāmeti*.

Kadalīccheda, 'a kind of sword cut.' "Bodhisattvo . . . tān stambhañ *kadalīcchedena* *khaṇḍa-khaṇḍaṃ chettum ārabdhaḥ*" (p. 459, l. 12).

We have a similar expression in Pāli; cf. *kalīraccheja* (Mil. p. 193).

The term *kadalī* is applied to the soft stem of the plaintain tree, while *kalīra* denotes the top sprout of a plant or tree. Cf. "tadā so *rājā tassa tāpassa kuddho hatthapāde vaṃsakalīre viya chedāpesi*" (Mil. p. 201).

"Tasmim *khane coraghātako tikhinaparasaṃ gaḥetvā kumārassa taruṇavaṃsakalīre viya dve hatthe chindi*" (Jāt. III. p. 180).

A reference to Pāli explains many difficult expressions, as *asammosa-dharmān*, which does not mean 'ever alert,' but 'whose dharma or doctrine is without confusion'; *tadbahulavihārin* = Pāli *tabbahulavihārī*, 'living intent on that'; *sthavika*, p. 475, answers to Pāli *thavika*, 'a bag'; *kataccha* or *katacchu*, 'a vessel' (?), p. 398, corresponds to Pāli *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps, to be

sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p. 286, l. 2, we have the puzzling expression, "*sarvaṃ s a n t a h-svāpateyam*"; on p. 439, "*sarva-s a n t a m svāpateyam*"; and, on p. 291, "*prabhūta-s a t t a-svāpateyam*." If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīgha Nikāya* V. 10 (*Sumaṅgala*, p. 295); *Sutta Vibhaṅga* I. p. 18; *Saṃyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *prabhūta-satta-svāpateya*; but Buddhaghosa, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note: "*Tāta idam evaṃ bahum dhanam kena saṃgharitaṃ ti? Tumbhākam pitāmahādīhi yāva s a t t a m ākula-parivattāti*." The word *s a t t a m a*, Sk. *s a p t a m a* (as well as *s a t t a*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt.* II. p. 47).

In the phrase on *Div.* p. 439, I think we ought to read "*sarvaṃ s a p t a-svāpateyam aputram*," which would correspond to a Pāli phrase, "*sabbam s a t t a m a m s āpateyyam aputtakam*." Cf. the following passage in the *Saṃyutta Nikāya*, where *s a t t a m a* means the seventh (in succession):

"*idam s a t t a m a m aputtakam s āpateyyam rājakoṣam paveseti*" (*III.* 2. 10, p. 92).

S a t t a m a, 'best,' occurs in *isi-sattama* (*Vimāna* XXI. 1.)

The phrase, *p a h u s a n t o*, 'being rich,' occurs in the *Sutta Nipāta* (I. 6. 7, p. 18), but it throws no light on the passages under discussion.

KOṆCA-NĀDA.

As *sīha-nāda*, means a lion's roar, *koṇca* ought to mean 'an elephant.' It does so in *Milinda Pañha*, p. 76:—

"*Atthi pana te . . . hatthipāṃmakkho ti? Āma*

bhante atthīti.” “Kin nu kho. . . . So hatthī kadāci karahaci koñcanādaṃ nadatīti.” “Āma bhante nadatīti.” “Tena hi . . . so hatthī koñcānaṃ sisso ti?”

Koñca = krauñca, from a root kruñc, ‘to trumpet.’ We find such a root in Buddhist Sānskrit, “hastinaḥ kroñcanti” (Div. p. 251).

The Editors of the Divyāvadāna explain kroñcati by ‘to trumpet’; but suggests confusion with kroçati. The root, kruç, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants. In Sutta Vibhaṅga I. p. 109, we find koñca used for the ‘trumpeting’ of an elephant.

“Idhāhaṃ āvuso Sappinikāya nadiyā tire ānañjaṃ samādhiṃ samāpanno nāgānaṃ ogayha uttarantānaṃ koñcaṃ karontānaṃ saddaṃ assosin ti.”

Here koñcaṃ karoti = ‘to trumpet.’

In the Com. to verse 310 Therī G. p. 210, turiyā or koriya is explained by “kuñca-kāra-kukkuṭi,” ‘a cackling hen?’

EMENDATIONS.

I.

“Ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṅkāpayissanti” * (Mahāvagga III. 1. 1).

‘Shall the ascetics who belong Titthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in’ (Vinaya Texts I. p. 298).

The translators propose to read saṅkappayissant. In verse we do find such forms as saṅkāpeti for saṅkappeti, but not in prose. At first one feels inclined to read saṅkāmayissanti, ‘to take possession of’; but the Sinhalese copy of the Com. reads saṅkhāpayissanti which may be a causative of kshi, ‘to dwell,’ and signify ‘to settle down quietly,’ ‘live at ease.’

* The various readings are saṅkāyissanti, saṅkhāpayissanti.

II.

“Gāmanigamā ākiṇṇā accāsanne tahiṃ tahiṃ
 naḷaveluvanam iva brahā kukkuṭasampati (v. l.-patā)
 avīcī maññe va p h u ṭ ṭ h ā manussehi bhavissare”
 (Anāgata Vamsa vv. 38, 39).

The Commentary on v. 39 is as follows :—

“Āvīcī maññe va pu ṭ a (sic) . . . manussehi ran-
 t a r a p u ṭ a (!) pūrita bhavissanti.”

In the text v. 39 for p h u ṭ ṭ h ā read p h u ṭ ā; and in the Com. read—

“Āvīcī maññe va p h u ṭ ā . . .
 manussehi - r - a n t a r a p h u ṭ ā pūritā,” &c.

There is a somewhat similar passage in prose in Aṅguta-
 tara III. 5. 6 : “Sutaṃ me . . . ayaṃ loko avīcī maññe
 phuṭo ahosi manussehi kukkuṭasampātikā gāmanigama-
 rājadhāniyo ti.”

III.

“Atha kho Vepacitti a ṭ a ṭ i y o u p a ḥ ā n ā
 arohitvā assamaṃ pavisitvā” (Saṃyutta XI. 1. 9).

For a ṭ a ṭ i y o we have the various readings ā ṭ a ṭ i k o,
 āṭaṭiyo. These together with the reading in the text are
 all wrong. Ā ṭ a ṭ i y o is an adjective and ought to agree
 with u p ā ḥ ā n ā, but it does not. We ought I think read
 e k a ṭ a ṭ i k a - u p ā ḥ ā n ā, a compound that is well known
 from the Jātaka-book :—

“Tasmā so pi rājā soḷavassapadesikaṃ puttamaṃ pakkosivā
 e k a ṭ a ṭ i k a - u p ā ḥ ā n ā ca paṇṇacchattaṇ ca
 datvā” (Jāt. II. p. 277).

The various readings (Burmese) are e k a - p a ṭ a ṇ i -
 k a ṃ, e k a p a ṭ a ṭ i k a ṃ.

“Mayhaṃ maggaṃ gacchantassa e k a ṭ a ṭ i k a - u p ā -
 ḥ ā n ā c'eva paṇṇacchattaṇ ca laddhum vaṭṭati” (Jāt. III.
 p. 79).

The various readings are e k a ṃ p a k a ṭ i k a ṃ
 e k a p a ṭ a ṭ i k a (see also Jāt. III. p. 81, where we find
 the various reading, e k a - p a ṭ a ṭ i k a).

Ekaṭalika-upāhanā might mean 'single-soled sandals.' The reading ekapaṭalika = 'single-lined'? Compare "anujānāmi bhikkhave ekapaṭāsikaṃ upāhanam" (Mhv. V. 1. 30).

Buddhaghosa explains ekapaṭāsikaṃ by eka-paṭalaṃ (See Vinaya Texts II. p. 13).

IV.

"Kūtāgāre çayitvā tvam nirvāte sparçitāgate āsino vrikshamūleṣu kaccin na paritapyase" (Divyāvadāna p. 559, 1. 12).

Sparçitāgate, as it stands in the passage quoted above, is hopelessly unintelligible; and the interesting notes at the end of the Divyāvadāna offer no solution of the difficulty, though a very slight alteration would suffice to make sense.

Bearing in mind, as pointed out in the *Academy*, March 27, 1886, p. 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading.

Nirvāte is plain enough, and corresponds to Pāli nivate (= Sanskrit nirvāte). Childers does not register nivāta in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word: "Gāravo ca nivāto ca" (Sutta Nipāta II. 4. 8).

Nivāta, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)':

"Channā me kūtikā sukhā nivātā"

(Thera Gāthā, st. 1; see also 51-54).

"Sa hi parisā . . . nivāte padīpasikhā viya ca niccalā va nisinnā ahoṣi" (Sum. p. 42).

"Nivāte ti pabbatapāde" (Jāt. IV. p. 92).

Cf. nivātaja. (Ibid. p. 156), nivātaka (Jāt. I. p. 289).

Sparçitāgate appears to correspond to Pāli phus-

sitaggale. This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured.' It occurs in Thera Gāthā (st. 385) :

“ Mā sitena pareto vihaññittho ; pavisa tvam vihāram
phus[s]itaggalam.”

But what is more important to the elucidation of the passage quoted from the Divyāvadāna is the occurrence of a similar expression in two passages in the Aṅguttara Nikāya :

“ Kūtāgārāni . . . nivātāni phussitāggalaṇi ”
(III. 1, p. 101).

“ Kūtāgāram . . . nivātam phussitaggalam ”
(III. 34, p. 137).

(See Childers's note on a passage in the Mahāvamsa, 124, s.v. PHASSITO).

With these passages before us we cannot go far wrong in restoring the text by reading *sparçitārgale* for *sparçitāgate*.

V.

“ Anujānāmi . . . añjanaṃ kāḷañjanaṃ . . . kapallaṇti ” (Mahāvagga VI. 11).

The translators of the Vinaya Texts vol. ii. p. 50, do not translate *kapalla* but they give Buddhaghosa's explanation showing that the word means 'lamp-black' used as a collyrium. *Kapalla* might stand for *kapāla* but I venture to think we ought to read *kajjala*, a well-known term for 'lamp-black.'

MISCELLANEOUS.

I. VULTURE OR PIGEON.

In the Hitopadeṣa and Pañca Tantra keenness of sight is ascribed to a pigeon ; in the Jātakas to a vulture. The Pāli may, perhaps, be the original.

“ Yo 'dhikād yojanaṇatāt paṇyatiḥāmisham khagalaḥ
Sa eva prāptakālas tu paṇabandham na paṇyati ”

(Hitopadeṣa I. 57).

This verse is found in Pañca Tantra, ii. 18 :

“Ardhārdhād yojanaçatād āmisham vaikshati khagah
So 'pi pāçvasthitam daivād bandhanam na ca paçyati.”

The stanza as it occurs in the Jātaka book, ii. p. 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijjho yojanasatam kunapāni avekkhati
Kasmā jālañ ca pāsāñ ca āsajjāpi na bujjhasīti.”

II. FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the haṃsa to separate the milk from a mixture of milk and water.

“Haṃso hi kṣhīram [ādatte] tan miçrā varjayatyapah”
(Çakuntala VIII. 160).

In Buddhist literature this power is ascribed to the koñca.

“Saddhimcaram ekato vasam misso aññajanena vedagū
vidvā pajahāti pāpakam koñca o khīrapako va ninnagan
ti” (Udāna VIII. 8).

In Sumaṅgala, p. 305, Buddhaghosa compares an ariyasāvaka to a koñca, because if a mixture of spirit and water were put to his lips the water only would enter it!

“Bhavantare pi hi ariyasāvako jīvita-hetu pi n' eva
pānam hanti, na suram pivati. Sace pi 'ssa suraṇ ca
khīraṇ ca missetvā mukhe pakkhipanti, khīram eva pavisati
na surā. Yathākim? Yathā koñcasakuṇānam khīra-missa-
udake khīram eva pavisati na udakam.”

III. THE TORTOISE SALUTATION.

“Bodhisatto nadiyā t̥hitako va mātaram vanditvā
ha t t h a k a c c h a p a k a m katvā . . . gacchatha ammā
ti āha” (Jat. III. p. 505).

What is ha t t h a c c h a p a k a ?

It seems to be equivalent to “kacchapa-ha t t h a k a”
'a kind of obeisance from ka c c h a p a, 'a tortoise,' and
ha t t h a, 'hand.'

In *Çakuntala* 6. 135 (p. 229 ed. Williams, 1876) we have the expression, “*Kapota hastakam kritvā*” “a mode of joining the hands in humble entreaty or respectful representation or fear, from *kapota*, ‘a pigeon,’ and *hastā*, ‘a hand.’”

In *Sumaṅgala*, p. 291, we read of a crocodile prostration, evidently marking great respect : “*Rājā suṃsumāra-patitena theram vadanto: ‘naḥamāyyassa arahattaṃ vandāmi puthujjana-bhūmiyaṃ pana tthatvā rakkhita-sīlam eva vandāmīti’ āha.*”

SPELLICANS.*

IN the *Dīgha Nikāya* we find a list of games to which certain *Samaṇas* and Brahmins are said to be addicted. The phrase is put into the mouth of the Buddha; and the list occurring in one of the very oldest fragments imbedded in the Buddhist Scriptures (in the *Sīlas*), dates back very probably to the time when Gotama was living. Of each word in this list we have the traditional interpretation preserved to us in the great commentary by Buddhaghosa, who wrote about A.D. 430. One of the games is called *Santikaṇṇi*, and Buddhaghosa explains it:

“Little pieces [or men of the kind used in games] or bits of crockery are put all in a heap together. Then these they remove or replace with the nail, and, if any object in the heap shakes, he [the player] is beaten.”

See the *Sumaṅgala Vilāsinī*, just edited for the Pali Text Society by myself and Prof. Carpenter (p. 85).

Santikaṇṇi may be rendered ‘Neighbourhoods;’ but the game is clearly what is now called Spellicans. As now played, each piece has a number on it, and each player continues to withdraw (with a hook) one or other of the various pieces until in so doing he shakes the rest. Then the other player has his turn; and, when all the pieces are removed, the numbers on those taken by each player are added up, and the player with the highest number wins.

Is anything known of the history of this game in Europe? The name for it is evidently old, and connected, not with *spielen*, ‘to play,’ but with our words *spill* (a bit of paper or wood) and *splinter*. That it should have existed 500 B.C. in India need not surprise us. A study of the migration of games might be expected to yield results as interesting as those of the migration of stories.

T. W. RHYS DAVIDS.

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